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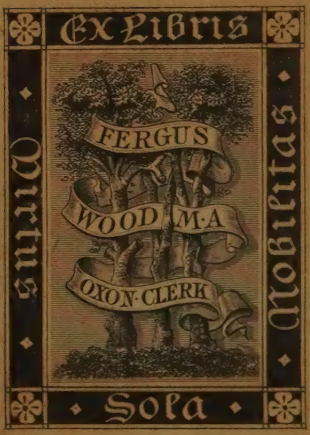


Patricia Kean
1940-

Golden Treasury Series

SIR T. BROWNE'S RELIGIO MEDICI

SIR THOMAS BROWNE'S

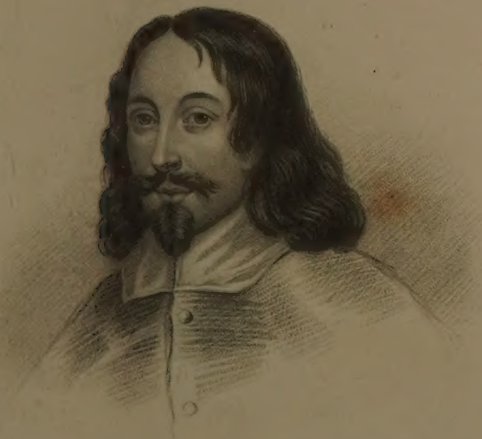
RELIGIO MEDICI

LETTER TO A FRIEND &c.

AND CHRISTIAN MORALS

EDITED BY

W. A. GREENHILL, M.D. OXON.



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PREFACE.

It seems advisable first to give some account of each of the works contained in this volume, and next to explain what has been attempted in this edition.

A.—1. The history of the *Religio Medici* is not a little curious. It was written about 1635,[1] while the Author was living at Shipden Hall, near Halifax, after his return from his travels on the Continent, and before he finally settled at Norwich. He tells us that it was not intended for publication, but was "composed at leisurable hours for his private exercise and satisfaction;" and that after the MS. had been lent to his friends, and "by transcription successively corrupted," it was printed without his knowledge or consent, and without his name attached to it, in 1642 (p. 4). There seems to be no reason to doubt the truth of this statement, though Johnson is evidently inclined

1 See Notes on p. 66, l. 4: 115, 22.

to disbelieve it, or at least to consider Browne's case (if true) to be a remarkable exception to the general rule with respect to surreptitious editions.[1] Though it was published anonymously, the little book seems to have attracted so much attention that it was reprinted in the course of a few months; and thus Browne was in a manner compelled to issue "a full and intended copy," which appeared (still anonymously) in the following year. In the meantime the work in its uncorrected form had been brought to the notice of Sir Kenelm Digby, who in the course of twenty-four hours (part of which time was spent in procuring a copy of the book,) wrote some "Observations," which were immediately sent to the press,[2] notwithstanding Browne's remonstrance and suggestion that the writer should at least wait for the appearance of the authorized edition.

Though the work was considerably altered before it was ready for the public,[3] it was carelessly printed, and indeed it would almost seem as if the Author, when he

[1] The chief reason for his scepticism is the fact that "a long treatise, however elegant, is not often copied by mere zeal or curiosity" (p. xii. ed. Bohn); but in Browne's case Johnson was not aware that at least *five* MS. copies of the *Religio Medici* were in existence; viz. one in the Bodleian Library (*MSS. Rawl. Miscell.* 162), another (imperfect) in the British Museum (*MSS. Lansdowne*, 489), and three in private collections.—(Gardiner's Preface, p. vi. note.)

[2] Digby's letter to the Earl of Dorset was written in December, and in the following March the report of his intended publication reached Browne at Norwich.

[3] It is curious to notice that in several passages the unauthorized editions are directly contradicted by the corrected one; viz. p. 14. l. 1: 22. 8: 39. 14: 89. 22: 114. 23.

had once given it to the world in an authentic form, took no more interest in the subject,[1] little anticipating that it was to be his chief title to literary immortality.[2]

It was very soon translated into Latin, by which means it was brought to the notice of scholars on the Continent, and was afterwards translated into several European languages. Upon the whole it was well received, but was by some persons much misunderstood, and gave occasion to great and most undeserved misrepresentation of the author's religious opinions.[3] After the first authorized edition it was reprinted at least *eight* times during the author's life. Most of these editions profess to be "corrected and amended," but this appears to be probably in every case, except 1678 (K) and 1682 (L), a mere form of words without any distinct meaning, as some of the

[1] He did not even take the trouble to see that the "Errata," which had been specially noticed on a separate leaf, were corrected in subsequent editions, so that some of them remained in the text as late as 1835, when Wilkin laments that they had not been brought to his notice in time to allow of his using them for the correction of his own text. (See Errata to vol. iii.) On the other hand, the last two editions published during his life have *four* short additions which could hardly have been introduced into the text without his authority. (See p. 54. l. 7 : 56. 27 : 94. 3 : 123. 30.)

[2] He never put his name to the book, and in one of his Common Place Books written late in life he speaks of it slightingly, as "a piece of mine, published long ago" (vol. iii. p. 354. l. 29, ed. Bohn).

[3] See Wilkin's Preface to *Rel. Med.* The following Note (which deserves preservation on account of its monstrous ignorance and absurdity) was copied by the present Editor from one of the copies in the National Library at Paris. "Th. Brown, un des plus déclarez ennemis de toute Réligion, et que l'Univers, d'Oxford avoit autrefois chassé pour ses débauches, avant sa mort écrit une lettre pleine de sentimens de pénitence; elle est imprimée dans un Recueil postume de ses dialogues." The Note was said to have been written by Clement, formerly Garde de la Bibl. du Roi, who died 1700—1710.

same errors are continued from one edition to another, even down to the present century.[1]

During the next hundred and fifty years only about *four* editions appeared; but early in the second quarter of the present century the little book, which seemed almost forgotten in the publishing world, was being edited simultaneously by a Norwich bookseller, an Oxford undergraduate, and an American divine; and in 1831, after an interval of nearly eighty years, a precocious youth of nineteen (?)[2] had the honour of once more bringing it before public notice.[3] It has since been republished *seven* times in England, and *four* times in America, so there is no probability of its ever again falling into comparative oblivion.

2. "A Letter to a Friend, upon Occasion of the Death of his Intimate Friend," appears from internal evidence to have been written by Sir T. B. about 1672,[4] ten years before his death, about the same time as the *Christian Morals*, but shortly after.[5] Great

[1] Of *thirty-four* passages mentioned in the list of *Errata* in C, only *eight* were corrected in D, *thirteen* in E, *one* in J, *two* in K, *four* in Q, and the rest in different modern editions.

[2] A few particulars relating to THOMAS CHAPMAN, and the other modern editors, will be found in the Appendix to this Preface, No. III.

[3] Wilkin's Preface is dated "Oct. 30, 1829," but his edition was not published till 1835. Chapman's Preface is dated "*June*, 1831." Young's "*October*, 1831."

[4] See note on p. 138, l. 27.

[5] See Notes on p. 147, l. 1, and p. 162, l. antep. Former editors, on the contrary, say that it was written *before* the *Christian Morals*, but they give no reason for this opinion: *e.g.* "The latter part . . . . was afterwards expanded into the *Chr. M.*" (Crossley, Pref. to ed. 1822). "The rest of this *Letter* served as the basis for his larger work, the *Chr. M.*" (Wilkin, vol iii. p. 80, ed. Bohn). "It seems to have been intended as an introduction to the

part of it has the appearance of being a *cento* as) the author would call it), of passages which he had treasured up in his copious Common Place Books, and which he was glad to make use of before his death. Several sentences are to be found in the extracts from these Common Place Books given by Wilkin,[1] and others may probably exist in those which are still unpublished. It consists of two parts, the former (§§ 1—29) relating more or less closely to the subject matter of the Letter, the latter (§§ 30—48) altogether distinct from it, and found with numerous variations in different parts of the *Christian Morals.*

It first appeared about eight years after the author's death (1690), and has since been reprinted about *ten* times, which is perhaps more frequently than it deserves: the former portion is comparatively uninteresting, and the latter chiefly valuable as furnishing the means of correcting the text of the *Christian Morals.* Dr. Edward Browne, in editing the *Letter,* did not do justice to his father's memory, and the first edition is disfigured by various errors[2] which are certainly not attributable to the author. These have been corrected in the present edition;[3] the few Notes

Chr. M." (Gardiner, Pref. to ed. 1845). "The concluding reflections are the basis of a larger work, *Chr. M.*" (Mr. Willis Bund, Introd. to ed. 1869).

[1] See Notes on p. 132. l. 21: 133. 28: 134. 12: 136. 26: 138. 13, 14.

[2] See Notes on p. 128. l. 5: 130. 13: 132. 27: 142. 17: 143. 21: 148. 25: 152. 14: 153. 16. 22.

[3] With *one* exception, p. 128. l. 5, and this might have been corrected with the best

by the author have been preserved, and references have been given to the parallel passages in the *Christian Morals*. There is a MS. in the British Museum (*Sloane*, 1862) which varies considerably from the printed text. Some additional passages have been extracted by Wilkin from this MS., which are given in the Notes in this edition.

3. The "Christian Morals" are called by Dr. Edward Browne "a continuation of the *Religio Medici*;" [1] and therefore, though in this edition (as in those of Wilkin, Gardiner, and Fields) they are separated from it, probably future editors will think it better to place the two works in juxtaposition. The exact date of their composition cannot be determined with certainty; but it was after 1662,[2] and before 1680,[3] and probably about 1671.[4] They are said by his daughter, Mrs. Littelton, to have been "the last work of her honoured and learned father." [5]

They are very different in style from the *Religio Medici*. There is a greater admixture of strange and pedantic words, and also a more frequent allusion to events and personages in ancient and mediæval history. The book by its title raises expectations

[1] Wilkin's *Supplementary Memoir*, vol. i. p. lxviii, ed. Bohn.
[2] See Note on p. 191. l. 3.
[3] See Note on p. 160. l. 6.
[4] If they were written a little before the *Letter to a Friend*. See Notes on p. 136. l. 27: p. 198. l. penult.
[5] See the Dedication, p. 159; meaning probably the "last work" of any great length.

which are hardly realized, and it contains nothing equal in piety or eloquence to some passages in the *Religio Medici* and *Urn Burial*. There is, however, in many parts, a grave, solemn, stately flow of words, very artificial, but not unpleasing, and not unsuited to the subject matter, which must evidently have been imitated from the parallelism of Hebrew poetry,[1] and which not unfrequently reminds us, in this particular, of passages in the *De Imitatione Christi*.[2] The following is an elaborate specimen of this peculiarity of style, examples of which will be found in almost every page:—

"When death's heads on our hands have no influence upon our heads,
and fleshless cadavers abate not the exorbitances of the flesh;
when crucifixes upon men's hearts suppress not their bad commotions,
and His image Who was murdered for us withholds not from blood and murder;
phylacteries prove but formalities,
and their despised hints sharpen our condemnations."
(pp. 210, 211.)

They were first published in 1716, about thirty-four years after Sir T. B.'s death, by Archdeacon Jeffery, and have enjoyed a fair amount of popularity, having

[1] Perhaps this is what Wilkin means when he says that the "*Christian Morals* appears to have been written on the model of the Book of Proverbs." (Note to Tract xiii. vol. iii. p. 267, ed. Bohn.)

[2] Especially as they are brought more prominently before the eye in Hirsche's edition (Berol. 1874) by being divided into *lines*. Why should not future editions of the *Christian Morals* be printed in the same way?

been reprinted about eleven times. Of these reprints the only one that deserves particular notice is the first (1756), to which was prefixed Johnson's well-known *Life* of the author.[1]

In the present volume the text has been printed from the first edition with (it is believed) only three alterations;[2] but several other improvements and corrections have been suggested in the Notes, (chiefly arising from the parallel passages in the *Letter to a Friend*,) some of which may probably be adopted by future editors.[3] All the Notes in the first edition have been retained, as they were copied from the original MS. of the author; and also most of those in ed. 1756, which have been of much use in the Glossarial Index. The marginal abstract of the different sections is taken, (with a few alterations,) from Peace's edition, 1844. The extracts from MSS. in the British Museum are taken from Wilkin's edition, 1852.

B.—The present volume was at first intended to be little more than a corrected and improved reprint of Gardiner's edition of 1845 (W). When, however,

[1] It is not quite certain whether Johnson contributed to this edition more than the *Life*, as it would almost seem from the wording and the punctuation of the title-page, as if a marked distinction were intended to be drawn between the writer of the *Life* and of the *Explanatory Notes*.

[2] See Notes at p. 161. l. 17: 165. 28: 199. 8.

[3] See Notes at p. 165. l. 19: 165. 11: 168. 22: 169. ult.: 170. 20: 199. 6: 199. 8: 200. 3.

by the kindness of Mr. Wilkin's Son and of Mr. Gardiner's Sister, the whole of the scarce editions, formerly in the possession of these two editors (respectively), were placed at my disposal, it seemed to be a sort of literary duty to make the utmost possible use of them, as no such collection had ever fallen into the hands of any previous editor. Accordingly, this accident, (or *θεία τύχη*, as Herodotus would call it,) determined the character of the present edition, which is chiefly critical, or occupied with the improvement of the text. If I had known the amount of labour that this plan would involve, I should probably never have undertaken it; but there has been the satisfaction of thinking that the book was worth the trouble, and that future editors would thereby be exempted from the necessity of any similar work, at least to the same extent.

In the case of the *Letter to a Friend*, &c., and also of the *Christian Morals*, both of which works were published after the author's death, there was no particular difficulty in settling the text, which is taken in each case from the first published edition, with the correction of a few passages where the Author's MS. must have been copied carelessly. Where the mistakes are due to Sir T. B. himself, they are mentioned in the notes, but not corrected in the text.[1]

[1] See Notes on p. 162. l. antep.; 185. ult.

With respect to the *Religio Medici*, however, the case is very different, and is altogether so peculiar, that it requires (*for the sake of future editors*,) to be examined in considerable detail.

The difficulty of settling the text does not appear at first sight, and indeed seems to have been overlooked by some former editors. Here is a little book which (besides two unauthorized editions,) was reprinted eight or ten times during the author's life, the (so-called) "*eighth*" edition (L), published shortly before his death, claiming in the title page to be "corrected and amended." Surely (any one would say at first sight,) this is the standard edition, to be followed implicitly by all future editors. But this is certainly not the case, for the simple reason that several of the *Errata* specified in the first authorized edition (C) are still uncorrected in L, and therefore it is clear that this edition was not superintended by the author.

And this reasoning applies to *all* the previous editions, except C, which we know was certainly corrected by Sir T. B. himself. But even this cannot be implicitly adopted, because (as has been before mentioned,) some words have been added in subsequent editions which bear evident marks of genuineness.

Lastly, the edition published immediately after Sir T. B.'s death (M), though claiming, like the previous

editions, to be "corrected and amended," does not profess to contain any *special* corrections or improvements derived from the author's own hand.

There is in fact, therefore, no edition that can be considered to be of authoritative value, and accordingly each editor has had to select or form a text for himself, which is entitled to more or less respect simply in proportion to the amount of care apparently bestowed upon it, and also according to the critical principles by which the editor has been guided. For some of Sir Thomas Browne's editors have thought it their business to improve his work by correcting faults of grammar, and altering awkward or obscure words and sentences. In some cases these emendations must be admitted to be manifest improvements, in others the value of the alteration is less evident, so that some persons may consider the genuine readings to be intrinsically superior to the unauthorized corrections. But, however this may be, the present Editor has been content with a humbler object, and has endeavoured to show, not what Sir Thomas Browne might or could or should have written, but what there is reason to believe that he really did write,[1]—and this has been no easy task.

[1] As the only exception to this rule it may be stated that the example of all the previous editors of the present century has been followed, in the omission or alteration of a few coarse words and expressions:—in this

It seems right to mention exactly the method that has been adopted, in order that future editors may be able to judge how far the results are reliable and satisfactory, and how far they require correction or additional confirmation. All the previous editions (with about *three* exceptions,) have been examined more or less carefully, but only those published in Sir T. B.'s life-time (A to I.) have been collated throughout,[1] and constantly used as authorities for fixing the text; the others have only been quoted occasionally.

The most important contribution to the correction of the text is the list of *Errata* in ed. 1643 (C), all of which (with one exception,[2]) have been adopted.

Another means of emendation was furnished by the corrections in the text of some of the copies of ed. 1645 (E), which have been adopted, with *six* exceptions.[3]

The readings of the authorized edition 1643 (C) have of course been preferred to those of the two

edition there are *five* such cases, at pp. 59, 99, 107, 111, 120. In two other places (p. 35. l. 15: 62. 28) the text would have been amended, if there had been sufficient authority for doing so.

[1] For this collation I am indebted to my friend and fellow-townsman, Mr. T. H. Cole, M.A., of Sid. Suss. Coll., Cambridge, who has also given me his valuable assistance in the correction of the press throughout the greater part of the work.

[2] See p. 74. l. 11; and see Appendix to this Preface, No. V.

[3] See p. 14. l. 3: 35. 21: 65. 30: 76. 18: 81. penult.: 109. 27. I am inclined to suspect that in these six cases the sheets may possibly have been mixed in the copy that I used, and that one of the *uncorrected* (D) was bound up by mistake with the *corrected* (E). See Appendix, No. V.

spurious ones (A, B), except in *three*[1] cases, where some carelessness on the part of the author may be suspected.

In other cases, ed. 1682 (L) has been taken as the basis of this edition, simply because it was the last that was published during the author's life-time; but there seemed to be no reason why it should be followed when an apparently better reading was found in one or more of the earlier editions. In these cases, however, great latitude must be allowed for differences of taste and judgement, and probably in future editions several readings will be preferred that have been rejected in this.

With respect to the antique *orthography* which has been adopted, (*not in accordance with the opinion of the present Editor.*) the spelling of ed. 1682 (L) has been followed, as being sufficiently antiquated to please those persons who dislike reading an old author in a modern dress, and at the same time not so far removed from the spelling of the present day as to give much offence to any one. It is far less antique than that of some of the older editions, and may be supposed to represent the latest type of spelling in use during the author's life:—it also agrees more nearly with the spelling adopted in the *Letter to a Friend*, and the *Christian Morals*. The reader,

[1] See p. 49. l. 13: 84. 20: 104. 25.

however, must not be surprised to find a considerable want of uniformity in the mode of spelling the same words,[1] which is not to be attributed to carelessness on the part of either the Editor or the Printer.

The same remarks apply to the use of *capital letters*, which in this edition (with a few uniform exceptions) agrees with the system (if it can be so called) adopted in ed. 1682 (L). But these are matters of comparatively little consequence, which do not concern the meaning of the author.

Of much more importance is the *punctuation*, in which no edition, either ancient or modern, has been implicitly followed, but which has been freely altered wherever the Editor thought that by so doing the obscurities of the writer's style could be better explained. Where, however, the meaning of a sentence was not only obscure, but also doubtful, it seemed unfair to impose upon the reader the Editor's interpretation; and therefore in these cases the old punctuation (generally that of ed. 1682) has been preserved, in order that the reader may form his own judgement as to the sense of the passage. In some few cases the Latin translation has been quoted, in order to explain the obscurity of the original English.

In the hope of being useful to future editors the Various Readings are given very fully; and it is

[1] E.g. *dormitories*, 61. 22; *dormative*, 119. 35; *imbrace*, *embrace*, 122. 26, 27.

hardly to be expected that many important ones will be discovered hereafter. The variations in the copies of the edition of 1645 (D and E) seem to indicate the possibility that similar differences may exist in other editions;[1] and if this should at any time be found to be the case, fresh sources of improvement to the text (or at least additional authoritative readings,) will crop up.[2]

In writing the Notes (which are almost entirely confined to the explanation of the text) it has been found occasionally very difficult to decide what to notice, and what to pass over *sicco pede*. The explanation of historical allusions and of unusual words has been for the most part relegated to the Index, so that those persons who do not need them will not be annoyed by having such matters brought before their notice. The labours of my predecessors have been freely used, and (it is believed) as freely acknowledged, whenever a special acknowledgment seemed

[1] I am myself inclined to suspect that all the copies of 1656 (F) and of 1659 (G) are not exactly similar; but as I have never had the opportunity of examining two copies of these editions (respectively) at the same time, I cannot speak with certainty on the point. Perhaps also it may be the case with ed. 1662 (L); at least, Mr. Willis Bund's text (Z), which he says is taken from that edition, differs very much from the copy which I have used.

In connexion with this subject it should be stated, that, while I have endeavoured to mention some *public* library in which each edition may (respectively) be consulted, these are not the copies which have been collated for this edition, which were almost exclusively contained in the collections of Wilkin and Gardiner.

[2] In illustration of this question it may be mentioned that of *ten* copies of Bacon's *Essays* (ed. 1625) used by Mr. Aldis Wright in preparing his edition (1863), "no two were exactly alike."

to be required; but certainly in several passages where I have most wanted assistance, I have found none.[1] Of course I shall not be surprised if some of my readers make the same complaint about myself.

The Index is intended to contain a tolerably com plete list of the strange words used by Sir T. B., which may possibly be useful to future lexicographers. Peace's list of words (V) and Gardiner's short Glossary (W) are incorporated in it; and it has had the benefit of the supervision of the Rev. C. B. MOUNT, M.A., late Fellow of New College, Oxford, who has been reading the *Religio Medici* for the forthcoming English Dictionary edited by Dr. Murray for the Philological Society.

Several additions have been made to the bibliographical lists given by Wilkin and Gardiner, so that the catalogue of editions is probably nearly complete.[2]

Instead of giving a full account of Sir T. B., after the admirable *Life* by Johnson, and the exhaustive "Supplementary Memoir" by Wilkin, I have drawn up a Chronological Table of the principal events relating to him and his contemporaries.[3] All that need be

[1] In the case of some few passages in the *Religio Medici* I have been almost inclined to believe that Sir T. B. in after life might have confessed (as Coleridge did about some of his own youthful lines,) "Hang me if I know, or ever did know, the meaning of them, though my own composition." (See *Notes and Queries*, 1880, vol. i. p. 277.)

[2] See Appendix to this Preface, No. IV.

[3] See Appendix to this Preface, No. I.

added here is that in 1840, about five years after the publication of Wilkin's edition, his coffin was found accidentally in the chancel of the church of St. Peter's Mancroft, in Norwich, with a curious inscription, written probably by his son Edward,[1] which gave rise to an antiquarian discussion that would have amused both Father and Son.

The curious way in which some quaint passages in his writings were illustrated in his own person, is too remarkable to be left unnoticed. He says, "When there are no less than three hundred sixty-five days to determine their lives in every year, ... that [any persons] should wind up upon the day of their nativity, is indeed a remarkable coincidence."[2] He was himself an instance of this "remarkable coincidence," for he died on his seventy-seventh birthday.

Again, he calls it a "tragical abomination" for us "to be knaved out of our graves, to have our skulls made drinking-bowls . . . . to delight and sport our enemies."[3] Would he have been much better satisfied if he could have foreseen that his skull, after being "knaved out of his grave," would be kept under a glass case in the Museum at the Norwich Hospital?

[1] Some notice of this discovery may be found in the *Quart. Rev.* 1852, vol. lxxxix. p. 391; *Edinb. Rev.* 1879, vol. cl. p. 56; and in the Appendix to this Preface, No. II.

[2] *Letter to a Friend*, § 8, p. 133.

[3] *Urn burial*, ch. 3, p. 30, ed. Bohn, where "knaved" is changed into "gnawed." To *knave* is to *thieve, cheat, steal.*

Once more, he says that "He that lay in a golden urn eminently above the earth, was not like to find the quiet of his bones: many of these urns were broke by a vulgar discoverer in hope of enclosed treasure."[1] Of this thievish propensity also he narrowly escaped furnishing an example; for if the inscription on his coffin, with its enigmatical statement about the change of lead into gold, had been placed "eminently above the earth," his "spagyric body" would hardly have been left at peace for one hundred and sixty years.

In the course of this work I have troubled so many of my friends with queries and requests of various kinds, that it would appear ostentatious and pedantic if I were to attempt to enumerate them all. I am, however, none the less thankful to them for their assistance, without which I am quite sensible that the work would have been far more imperfect than it is. But I must especially mention my obligation to the Rev. W. D. MACRAY, M.A., F.S.A., for his constant kindness in consulting in the Bodleian Library books which I had no opportunity of using myself:—and I wish also (if I may do so without impertinence,) to express my sense of the great utility of *Notes and Queries*, to which (besides other advantages,) I owe my

[1] *Urn Burial*, ch. 3, p. 27, ed. Bohn.

introduction to Mr. WILKIN's Son, and the use of his Father's books.

The portrait of Sir Thomas Browne which forms the vignette to this volume was engraved by the late C. H. Jeens from a painting in the Library of the Royal College of Physicians of London. The name of the artist is unknown, but the donor of the picture is conjectured to be Dr. Edward Browne, son of Sir Thomas Browne, and a well-known London physician, who was President of the College in 1704.

Let me end this Preface with two short extracts from Sir T. B.'s writings, one for the consideration of editors and commentators, the other for that of critics and reviewers :—

"I have seen a grammarian tower and plume himself over a single line in Horace, and show more pride in the construction of one Ode than the author in the composure of the whole book."—*Rel. Med.*, ii. 8, p. 108.

"Bring candid eyes unto the perusal of men's works, and let not zoilism or detraction blast well-intended labours."—*Chr. Mor.*, ii. 2, p. 186.

W. A. G.

HASTINGS, *Aug.* 2, 1881.

APPENDIX No. I.

CHRONOLOGICAL TABLE OF DATES CONNECTED WITH SIR THOMAS BROWNE.

SIR THOMAS BROWNE'S LIFE.	CONTEMPORARY PERSONS AND EVENTS.[1]
	1576. Rodolph II., Emperor of Germany.
	1588. Christian IV., King of Denmark.
	1589. Henry IV., King of France.
	1603. James I., King of Great Britain.
	1603. Sir Kenelm Digby born.
	1604. Ahmed I., Sultan.
	1605. April 1, Leo XI., Pope.
	1605. May 16, Paul V., Pope.
Born in London, Oct. 19.....	1605. Davenant born.
	1608. Milton born.
	1609. J. J. Scaliger died;—Suckling born.
	1610. Louis XIII., King of France
	1612. Matthias, Emperor of Germany.
	1612. Gustavus Adolphus, King of Sweden.
	1613. La Rochefoucauld born.
	1614. Dr. Henry More born.
Admitted to a Scholarship at Winchester, August 20	1616. Shakspeare and Cervantes died.
	1617. Mustafa I., Sultan.
	1618. Othman II., ditto;—Cowley born.
	1619. Ferdinand II., Emperor of Germany.
	1621. Gregory XV., Pope.
	1622. Mustafa I. restored;—Molière born.
Matriculated at Broadgate Hall, (afterwards Pembroke College,) Oxford	1623. Urban VIII., Pope;—Pascal born.
	1623. Murad IV., Sultan.
	1624. Sydenham born.
	1625. Charles I., King of Great Britain.

[1] The names of contemporary sovereigns are introduced in reference to p. 66, l. 6.

Sir Thomas Browne's Life.		*Contemporary Persons and Events.*
B.A., June 30	1626.	Bacon died;—Boyle born.
	1628.	Sir Wm. Temple born.
M.A., June 11	1629.	
	1630.	Barrow born.
	1631.	Dryden born.
	1632.	Christina, Queen of Sweden;—Spinoza, Sir Christ. Wren and Locke born.
M.D. at Leyden	1633.?	
Wrote *Religio Medici*	1635.?	
Settled at Norwich	1636.	
M.D., at Oxford, July 10	1637.	Ferdinand III. Emperor of Germany.
	1637.	Ben Jonson died.
	1640.	Massinger died.
Married Dorothy Mileham	1641.	Sir John Suckling died.
Unauthorized edition of *Religio Medici*	1642.	Galileo died;—Newton born;—Civil War began in England.
First authorized edition of do.	1643.	Louis XIV., King of France.
	1644.	Chillingworth died.
	1645.	Grotius died.
Pseudodoxia Epidemica published	1646.	
	1648.	Frederick III., King of Denmark.
	1649.	Charles I beheaded;—Drummond died.
	1650.	Descartes died.
	1651.	Fénelon born.
	1653.	Inigo Jones died.
	1655.	Archbishop Usher died.
Hydriotaphia and *Garden of Cyrus* published	1658.	Harvey died.
	1660.	Restoration of Charles II.
	1662.	Pascal died;—Royal Society instituted.
Elected Hon. Fellow of College of Physicians, Dec.	1664.	
Received Diploma, June 24 (vi. Kal. Julii)	1665.	Great Plague in London;—Sir Kenelm Digby died.
	1666.	Great Fire of London.
	1667.	Cowley died.
	1668.	Davenant died.
Knighted by Charles II., Sept. 28	1671.	
	1673.	Molière died.
	1674.	Milton died.
	1677.	Spinoza died.
	1678.	Barrow died.
	1680.	La Rochefoucauld died.
Died at Norwich, Oct. 19, aged 77	1682.	
His widow died, Feb. 24, in her 91st year	1684-5	

APPENDIX No. II.

NOTE ON THE DISCOVERY OF THE REMAINS OF SIR THOMAS BROWNE IN 1840.

By ROBERT FITCH,[1] ESQ., F.G.S. [Extracted from the *Proceedings of the Archæological Institute*, 1847.]

"In August, 1840, some workmen, who were employed in digging a vault in the chancel of the church of St. Peter's Mancroft, Norwich, accidentally broke, with a blow of the pick-axe, the lid of a coffin, which proved to be that of [Sir Thomas Browne,] whose residence within its walls conferred honour on Norwich in olden times. This circumstance afforded me an opportunity of inspecting the remains: the bones of the skeleton were found to be in good preservation, particularly those of the skull; the forehead was remarkably low and depressed, the head unusually long, the back part exhibiting an uncommon appearance of depth and capaciousness; the brain was considerable in quantity, quite brown and unctuous; the hair profuse and perfect, of a fine auburn colour, similar to that in the portrait presented to the parish by Dr. Howman, and exhibited at the meeting of the Institute in 1847, and which is carefully preserved in

[1] [Mr. Fitch's name was by mistake printed *Firth* in some of the reviews at the time of the discovery, and the error has been perpetuated almost ever since.]

the vestry of St. Peter's Mancroft. The coffin-plate, which was also broken, was of brass, in the form of a shield, and it bore the following quaint inscription :—

'Amplissimus Vir
Dus Thomas Browne Miles, Medicinæ
Dr Annos Natus 77 Denatus 19 Die
mensis Octobris, Anno Dni 1682, hoc
loculo indormiens, Corporis Spagy-
rici[1] pulvere plumbum in aurum
Convertit.'

"I succeeded in taking a few impressions[2] from the plate, and have presented one, with a counter-impression, to the Institute, to be deposited amongst the collections of the Society.

"There was another singular circumstance connected with the discovery; the lead of which the coffin was made was completely decomposed and changed to a carbonate, crumbling at the touch." * * * *

[1] [*Spagyria* is one of those Paracelsian terms of which Sir T. B. was rather fond, meaning "ars quæ purum ab impuro segregare docet, ut, rejectis faecibus, virtus remanens operetur." (Castelli *Lex. Med.*) Used here as synonymous with *Alchemy*.]

[2] [One of these impressions I have seen, and have thus been enabled to correct two minute errors in Mr. Fitch's copy of the inscription.]

APPENDIX No. III.

BRIEF NOTICES OF FORMER EDITORS OF THE "RELIGIO MEDICI."

THOMAS CHAPMAN, who has the credit of being the first modern editor of the *Religio Medici*, died in or near London, August, 1834, at the early age of twenty-two. Of his brief life, which gave promise of future literary activity, nothing has to be said but that his father was a London merchant, that he was born August, 1812, and after passing about six years at the Charterhouse, was entered at Exeter College, Oxford, in February, 1830; that he edited the *Religio Medici* in 1831, and that he took his B.A. degree (with a second class in Litt. Human.) about three months before his death.

ALEXANDER YOUNG, D.D., an American divine and historian, and the first trans-Atlantic editor of any of Sir T. B.'s works, born 1801, died 1854. He edited a series of works with the title, "Library of Old English Prose Writers," (the third volume of which (Cambridge, 1831,) contains the "Miscellaneous Works of Sir T. B.") and wrote "An Account of the Pilgrim Fathers," (Boston, 1841). There is a notice of him in Allen's *American Biogr. Dict.*, and in Ripley and Dana's *New American Cyclop.*

SIMON WILKIN, F.L.S., to whom Sir T. B.'s readers are more indebted than to any other single person, was born near Norwich, July, 1790. He succeeded in early life to a handsome fortune, which left him at leisure to indulge in literary and scientific pursuits, especially botany and entomology. Having lost all his property by a disastrous speculation in some paper-mills, he established himself as a printer and publisher at Norwich, where he earned an honorable place in the list of literary booksellers by the publication of a variety of elegant works, and especially by his edition of Sir T. B.'s Works and Correspondence (1835), on which he had expended the leisure of a dozen years, and with which his name is inseparably connected. During his residence at Norwich he took an active part in the establishment of the local Museum and Literary Institution, both of which still continue to flourish. In 1837 he removed to London, and he died at Hampstead, July, 1862. A sketch of his life by his son appeared in the *Trans. of the Linnæan Soc.*, and another in the *Baptist Mag.* for May, 1863; the former dealing more with his literary and scientific character, the latter with his religious and private life.

JAMES AUGUSTUS ST. JOHN, "traveller, linguist, author, and editor," was born in Wales in 1800, and removed to London about 1817. He was for a time sub-editor of J. S. Buckingham's *Oriental Herald*, and during a long and active literary life published numerous works, of which no one requires to be specially noticed here. His edition of the *Religio Medici*, and *Hydriotaphia*, appeared in 1838; and he also edited Bunyan's

Pilgrim's Progress, More's *Utopia*, Locke's *Philosophical Works*, Milton's *Prose Works*, and Bacon's *New Atlantis*. He died in 1875. There is a notice of him in Walford's *Men of the Time*, and in Allibone's *Dict. of English Liter.*

JOHN PEACE was born in Bristol in 1785, was for forty years keeper of the City Library, and died unmarried on Durdham Down in 1861. He at one time, rather late in life, thought of entering Holy Orders, and in 1824 kept some terms at Cambridge with that object; but this intention was given up on account of the failure of his voice. Owing to delicate health in early life he had (he says) but a broken education, or no education at all (*Axiom.* p. 46). He was a most regular worshipper at the Cathedral, and in 1839 published anonymously *An Apology for Cathedral Service*, dedicated to the Poet Wordsworth, with whom he was intimate. He was a man of much quaint humour, with various peculiarities and prejudices, *e.g.* against railroads and the penny postage, and especially his "defiance of modern punctuation" (p. 240), evinced in his abhorrence of *commas*, *colons*, and *semi-colons*. Shortly after his death was published a volume of detached thoughts, put together by himself, with the punning title, *Axiomata Pacis*, and the colophon, *Pax tibi*, to which is prefixed a biographical preface, the source of the preceding notice.

HENRY GARDINER, M.A., who was loved and respected by all who knew him, was born in Surrey in 1815, was educated for a surgeon, and came up to Oxford in 1839, rather later in life than usual, with the intention of taking

a medical degree. This intention he did not carry out, but after residing several years in Oxford as a member of Exeter College, (during which time he edited the *Religio Medici* and *Christian Morals* in 1845,) he entered Holy Orders in 1846. He was presented to the living of Catton, near York, in 1859, and died unmarried in 1864. He was preparing a new edition of the *Religio Medici*, &c., at the time of his death.

JAMES T. FIELDS, an American author and publisher, born 1816, died April, 1881. He was for many years an active partner in the publishing house of Ticknor and Fields at Boston, and retired from business about 1870. He reprinted Gardiner's edition of the *Religio Medici*, &c., with the addition of the *Hydriotaphia*, and extracts from Sir T. B.'s Letters, and other works, 1862. He paid several visits to this country, and was acquainted with most of the notable men of letters in England and America. He gave some lectures about his intercourse with eminent men in England, and also wrote an interesting series of papers in the *Atlantic Monthly* (1871) on the same subject, which were republished by himself under the title, *Yesterdays with Authors*, Boston, 1872. There is a notice of him in Allibone's *Dict. of Authors*, and Ripley and Dana's *New Amer. Cyclop.*, and a Memoir has since been published.

APPENDIX No. IV.

LIST OF EDITIONS.

RELIGIO MEDICI.

1. *English Editions.*[1]

A. 1642. *Small 8vo. London, Crooke.*

There is no printed title-page, but an engraved frontispiece, representing a man falling from a rock into the sea, but caught by a hand issuing from the clouds. The motto, "*à cælo salus*," and the words, "*Religio Medici*," are engraved on the plate; and at the foot, "*Printed for Andrew Crooke*, 1642. *Will. Marshall scu.*" It contains nothing but the text, beginning (on p. 1), "For my religion," &c.; and ending (on p. 190), "Thy will be done," &c. Contains 25 lines in a page, and said to be extremely rare. (*Bodl. Libr. Oxford.*)

A facsimile reprint was published by Elliot Stock, London, 1883.

B. 1642. *Small 8vo. London Crooke.*

No printed title-page, but the same engraved frontispiece as in *A*. It contains 26 lines in a page, with only the text, which ends on p. 159, and agrees generally with *A*. Wilkin thinks this edition was probably the later of the two. The variations are chiefly orthogra-

[1] A few other editions, mentioned by bibliographers, are omitted in this list, because the Editor has not met with any satisfactory evidence of their existence.

phical; in other cases the readings of *B* are generally (but not always) preferable. (*British Museum.*)

C. 1643. *Small* 8*vo. London, Crooke.*

No printed title-page, but an engraved frontispiece with the same device, and the following words at the foot of the plate: '*A true and full coppy of that which was most imperfectly and surreptitiously printed before under the name of* Religio Medici. *Printed for Andrew Crooke,* 1643."

It contains, *when complete:* 1. "A Letter sent [from Sir Thomas Browne to Sir Kenelme Digby] upon the Information of Animadversions to come forth, upon the imperfect and surreptitious Copy of *Religio Medici;* whilst this true one was going to the Presse;"—2. Sir Kenelme Digby's answer;—3. a short address from "A. B.," "To such as have, or shall peruse the Observations upon a former corrupt Copy of this Booke;"—4. a list of more than thirty *Errata* (many of which were overlooked or neglected in most of the subsequent editions);—5. a preface from Sir Thomas Browne "To the Reader;"—and 6. the text (ending on p. 183) much enlarged, divided into two Parts, each of which is subdivided into Sections. This is the *first* authorized edition. (*British Museum.*)

D. 1645. *Small* 8*vo. London, Crooke.*

A careless reprint of *C*, with only about one-fourth of the *Errata* corrected. The text ends on p. 174. This appears to be the *second* authorized edition. (*Bodl. Libr. Oxford.*)

E. 1645. *Small* 8*vo. London, Crooke.*

This is apparently the same edition as the preceding, but with various corrections made in some of the sheets

while they were being printed off. It appears to have been unknown to Wilkin (though he had *three* copies of *D* in his collection), as, whenever he refers to "ed. 1645," he quotes the reading found in *D*. This was probably reckoned as the *second* authorized edition.[1] (*Bodl. Libr. Oxford.*)

1648 (?) *Small 8vo. London.*

An edition of this date is mentioned by Watt (*Biblioth. Britann.*); but neither Wilkin nor Gardiner ever saw it, nor has the present Editor been able to discover a copy. It is probable that between 1645 and 1656 an edition was published which was reckoned the *third* authorized edition, as *F* is called the *fourth*.

A MS. note in Keck's copy of ed. 1643 (now in the Bodleian Library at Oxford) *seems* to point to an edition in 1654 (the date of the Preface to his Annotations), but of this, also, the present Editor has been unable to discover the existence.

F. 1656. *Small 8vo. London, Crook.*

The usual frontispiece-title, with the date altered, and then the following printed title-page: "*Religio Medici.* The *fourth* Edition, corrected and amended.[2] With Annotations never before published, upon all the obscure passages therein." The former part of the volume (to p. 174) is a reprint of *E*. Then follows another title-page ("Annotations upon *Religio Medici*"), with the date 1659 (not 1656), forming the first page of sheet *M*,

[1] In order to distinguish the two volumes, it may be mentioned that at p. 11, l. 7, *D* has *leave*, and *E*, *have*; at p. 88, l. 1, *D* has *neatest*, and *E*, *nearest*; and at p. 153, l. 6, *D* has *doth but*, and *E*, *doth not*. These are probably the only three places in which the reading of *D* is better than that of *E*. (See, in this edition, p. 14, l. 3: p. 65, l. 30: p. 109, l. 27.

[2] The words "corrected and amended" are found in the title-pages of several of the old editions, which cannot fairly lay claim to any such credit.

the pagination of which is incorrect. The Preface is dated March, 1654, and the Annotations end on p. 297. These are supposed to have been written by Thomas Keck (see Wilkin's *Preface*), and are learned and useful, but unnecessarily prolix and tedious. (*British Museum.*)

G. 1659. *Small 8vo. London, Crook.*

A newly-engraved frontispiece with the usual device and the date 1660. The printed title: "*Religio Medici.* The *fifth* Edition, corrected and amended. With Annotations never, &c. Also, Observations by Sir Kenelme Digby, now newly added." At the back of the title-page is a list of four *Errata*, one of which (at least in the copies examined for this edition) is no *erratum* at all. This volume is apparently the same as the preceding, only the prefatory matter having been reprinted,[1] and with the addition of Digby's "Observations upon *Religio Medici*," which has a separate title-page and pagination, and is called, "The Third Edition corrected and enlarged," pp. 77. (*British Museum.*)

H. 1659. *Small Fol. London, Ekins.*

Appended to the third edition of the *Pseudodoxia Epidemica*, and prefixed to the *Hydriotaphia* and *The Garden of Cyrus*. Title: "*Religio Medici:* whereunto is added, &c. . . . by Thomas Brown, Doctour of Physick. Printed for the Good of the Commonwealth." A reprint probably of *F*,[2] but beginning with the Author's address

[1] See (besides other instances of *errata* in both volumes) at p. 10, l. 21, *Oepidus*; at p. 66, l. 18, *Ascendente*; at p. 68, l. 14, *celestical*; at p. 162, l. 24, *Altas*; on sheet *M*, pp. 285 to 290, for 185 to 190. See, also, the catchword "*tention*" and "*intention*" on sheet *A*, in the prefatory matter.

[2] The spelling of various words is altered, but the readings agree exactly (so far . . . has been observed), and even the mistake of *Oepidus* for *Oedipus* (p. 10) has been retained (p. 2, col. 2).

"To the Reader;" the text is printed in double columns, and ends on p. 29. (*Bodl. Libr. Oxford.*)

I. 1669. *Small 8vo. London, Crook.*

A reprint of *G*, ending on p. 379, called, "the *sixth* Edition, corrected and amended." (*British Museum.*)

J. 1672. *Small 4to. London, Crook.*

At the end of the sixth edition of the *Pseudodoxia Epidemica;* a reprint of *I*, but with some variations, and without the usual frontispiece, called, "the *seventh* Edition, corrected and amended," ending on p. 144. (*Bodl. Libr. Oxford.*)

K. 1678. *Small 8vo. London, Scot, Basset, &c.*

A reprint of *I*, with the usual frontispiece, and several alterations in the text, some of which may have been accidental, while others can hardly have been made during the Author's life without his authority.[1] It omits "A. B.'s" address, "To such as have," &c., and is called, "the *seventh* Edition, corrected and amended;" it ends on p. 374. (*Trin. Coll. Dublin.*)

L. 1682. *Small 8vo. London, Scot, Basset, &c.*

A reprint of *K*, with the usual frontispiece; called, "the *eighth* Edition, corrected and amended," and ending on p. 374. This was the last edition published during the Author's life. (*Med. Chir. Soc. London.*)

M. 1685. *Fol. London, Scott, Basset, &c.*

In the first collective edition of Browne's works, 1686; a reprint probably of *J*, called, "the *eighth* Edition, corrected and amended." This edition is said to have been edited by Dr. (afterwards Abp.) Tenison; but there is probably no reason for this statement, except that

[1] See (in this edition) p. 54, l. 7; p. 56, l. 27; p. 94, l. 3; p. 123, l. 30.

Tenison's name is appended to the prefatory notice to "Certain Miscellany Tracts," which form part of the volume. (*British Museum.*)

N. 1736. 8*vo.* *London, Curll.*

Title, "Sir Thomas Browne's *Religio Medici:* or, the Christian Religion, as professed by a Physician; freed from Priest-craft and the Jargon of Schools. *A Cœlo Salus.* The *tenth* Edition," pp. 103. A short biographical notice prefixed, and a few notes interspersed. The Latin quotations and phrases in the text are translated; and all the prefatory matter is omitted, together with the "Annotations" and "Observations." Probably very scarce;—never seen by Wilkin or Gardiner. (*Bodl. Libr. Oxford.*)

O. 1736. 12*mo.* *London, Torbuck.*

A newly engraved and much larger frontispiece. Title, "*Religio Medici*, by Sir Thos. Browne, Knt. M.D. A New Edition corrected and amended, with Notes and Annotations never before published, upon all the obscure passages therein. To which is added, The Life of the Author. Also, Sir Kenelm Digby's Observations." Contains the usual matter, with Keck's Annotations distributed at the bottom of the pages, instead of all together at the end of the treatise; also, a few additional Notes, a short Life of the Author, and a Table of Contents at the end of the volume. The text seems to be a reprint of *L.*, with a few variations. (*British Museum.*)

P. 1738. 12*mo.* *London, Torbuck.*

Title, "*Religio Medici;* or the Religion of a Physician. By Sir Tho. Browne, Knt. M.D. The *eleventh* Edition corrected and amended, with Notes," &c. &c. A new

title-page, containing a sort of Table of Contents in double columns, attached to the unsold copies of *O.* (*Wilkin, Gardiner.*)

Q. 1754. *Small* 8*vo. Edinburgh*, printed by *W. Ruddiman, Jun.*

Title, "*Religio Medici.* By Sir Tho. Browne, Knt. M.D. With the Life of the Author. To which is added Sir Kenelm Digby's Observations. Also Critical Notes upon all the obscure Passages therein, never before published. The *tenth* Edition carefully corrected."

Containing the usual prefatory matter, with copious Notes, partly original, and partly abridged from Keck's Annotations; carefully edited, but with very numerous unauthorized alterations in the text, which appears to be taken mainly from *K* or *L.* Probably very scarce;—unknown to Wilkin and Gardiner. (*Univ. Libr. Edinb.*)

R. 1831. 12*mo. Oxford, Vincent.*

Title, "*Religio Medici.* By Sir Thomas Brown Kt. M.D." Contains a short notice by the Editor, "T. C." (viz. Thomas Chapman, then an undergraduate of Exeter College, Oxford,) the usual old prefatory matter, a selection of Keck's Annotations, with a few additional Notes by the Editor, and the text probably reprinted from *J* or *M*, with a few alterations. (*Bodl. Libr. Oxford.*)

S. 1831. *Small* 8*vo. Cambridge* (*U.S.*), *Hilliard and Brown.*

In the "Miscellaneous Works of Sir Thomas Browne," forming the third volume of a series called "Library of Old English Prose Writers," edited by the Rev. Alexander Young, D.D., of Boston. The volume contains also *Hydriotaphia*, and the *Letter to a Friend*, together with some

extracts from *Vulgar Errors*. The Editor states in his Preface that the Notes are for the most part selected from Keck's Annotations,[1] but he does not specify the edition from which the text is taken. (*Only the title-page and preface seen by the present Editor.*)

T. 1835. 8*vo*. *London, Pickering.*

In the second volume of Browne's Works (4 vols.) carefully edited by Simon Wilkin, F.L.S., and called "the *fifteenth* Edition" (which it certainly is not). The text is mainly taken from *C*, but with numerous alterations taken from the MSS. and the other printed editions. Under the text there is a notice of the principal various readings, and a copious collection of Notes, partly selected from Keck's, and partly original; and Digby's "Observations" are added at the end. There is also a list of "Additions and Corrections" (pp. xxi. xxii.), chiefly caused by Wilkin's having overlooked the table of *Errata* in *C* until his own edition was printed off. (*British Museum.*)

U. 1838. *Small* 8*vo*. *London, Rickerby.*

Prefixed to the *Hydriotaphia*, edited by J. A. St. John. Contains the usual old prefatory matter, and Digby's "Observations;" also a "Preliminary Discourse," and Notes by the Editor, and a useful Table of Contents. The text is probably a reprint of *L.* (*Bodl. Libr. Oxford.*)

V. 1844. 8*vo*. *London, Longman.*

Prefixed to the *Christian Morals*, carefully edited by John Peace, with a Preface by the Editor, a useful Table of Contents, a selection of "resemblant passages from

[1] These, he says, were "first published in 1684." If this statement is correct, the edition of 1054 has escaped the researches of Wilkin, Gardiner, and the present Editor, and is the missing edition mentioned above.

Cowper's *Task*," and a copious Index of unusual words. It omits all Notes except the few inserted in the margin by the Author himself. The text is a careful reprint of *C*, with a few alterations. (*British Museum.*)

Republished by Lea and Blanchard, Philadelphia, 1844.

W. 1845. *Small* 8*vo. London, Pickering.*

Prefixed to the *Letter to a Friend* and the *Christian Morals*. Carefully edited by the Rev. Henry Gardiner, M.A., of Exeter College, Oxford, with a Preface by the Editor, and numerous Notes, partly original, partly from Keck's Annotations, a marginal analysis of the different sections, and a useful Glossary of unusual words and phrases. It is called "the *eighteenth* Edition (in English)"—which, however, it certainly is not. The Editor "carefully collated the text with three of the MSS. and with the most trustworthy of the editions." (*British Museum*).

1848. 16*mo. Philadelphia, Lea and Blanchard.*

In a volume containing also *Christian Morals*. (*Mentioned on the authority of Mr. J. T. Fields.*)

X. 1852. *Small* 8*vo. London, H. G. Bohn.*

In the second volume of Browne's Works, forming part of "Bohn's Antiquarian Library;"—a reprint of *T*, with the "Additions and Corrections" duly inserted in the text: —still called "the *fifteenth* Edition." (*British Museum.*)

1862. *Small* 8*vo. Boston* (*U.S.*), *Ticknor and Fields.*

Prefixed to the *Letter to a Friend*, *Christian Morals*, *Urn Burial*, and other papers. Edited by J. T. F. (*viz.* James T. Fields). It contains the text and a selection of Notes, both taken apparently from Gardiner's edition (*W*), and a "Biographical Sketch of the Author."

Y. 1862. *Small* 8*vo. Boston* (*U.S.*), *Ticknor and Fields.*

A reprint of the preceding, called, on the *back* of the title-page, the "*second* Edition." (*Editor*).

Z. 1869. *Small* 8*vo. London, Sampson Low, Son, and Marston.*

Prefixed to the *Hydriotaphia* and the *Letter to a Friend;* edited, with an Introduction and Notes, by J. W. Willis Bund, M.A., LL.B. It is stated in the Preface that the text is taken from *L*; but if this is correct, the copy used by Mr. Bund must be very different from that used by the present Editor. (*British Museum.*)

AA. 1874. *Small* 8*vo. London, Rivingtons.*

Edited, with Introduction and Notes, by W. P. Smith, M.A., for the series of "English School Classics." Wilkin's text, as given in Bohn's edition (*X*), has been followed, with a few slight alterations. (*British Museum.*)

2. *Latin Translation.*

1. 1644. 12*mo. Lugd. Bat. Hack.*

No printed title-page, but an engraved frontispiece with the same device as in the English editions, but *reversed*, and at the foot of the plate the words, "LUGD. BATAVORUM, *Apud* Franciscum Hackium, A° 1644." It contains: 1. a short Latin address from the translator, John Merryweather, to the Reader; —2. the Author's Preface; —3. three copies of Latin verses, "In Religionem Medici Latinitate donatam:"—4. the text translated from the English edition of 1643, and ending on p. 242;—5. an "Anacephalæosis," &c.; —and 6. a list of *Errata*. It is probably scarce, as Wilkin had never seen a copy. (*Exeter Coll., Oxford.*)

2. 1644. 12*mo.* [*Paris.*]

The usual frontispiece-title, and the words, "Juxta Exemp. Lug. Batavor." It contains 244 pp. of text (some of those at the end of the volume being numbered wrongly), and 3 pp. of "Anacephalæosis:" the French verses in Pt. ii. § 4 are omitted. This is probably the edition mentioned by Merryweather in a letter to Sir T. B. (vol. iii. p. 486, ed. Bohn), as follows:—"When I came to Paris the next year after [1644?], I found it printed again, in which edition both the Epistles were left out, and a Preface by some papist put in their place, in which, making use of and wresting some passages in your book, he endeavoured to show that nothing but custom and education kept you from their Church." The volume is probably scarce, as Gardiner appears never to have seen it. (*British Museum.*)

3. 1644. 12*mo.* *Lugd. Bat., Hack.*

A reprint of No. 1, the text ending on p. 235. This is probably the edition mentioned by Merryweather, as follows:—"I see Hackius, the Leyden printer, hath made a new impression, . . . as is easily observable by the difference of the pages, and the omission of the *Errata*, which were noted in the first, though the title-page be the same in both." This edition also is probably scarce, as it is not noticed by Wilkin or Gardiner.[1] (*London Medical Society.*)

4. 1650. 12*mo.* *Ludg. Bat., Hack.*

A reprint of No. 3, with the usual frontispiece-title; the text ending on p. 235. (*Univ. Libr., Camb.*)

[1] Wilkin thought that No. 4 was the edition mentioned by Merryweather in his letter to Sir Thomas Browne; but if so, there must be some mistake in the date of the letter, viz, "*Oct.* 1, 1649."

5. 1652. *Small 8vo. Argent., Spoor.*

The usual frontispiece title, and at the foot of the plate the words: "*Religio Medici, cum Annotationibus. Argentorati, Sumptibus Friderici Spoor*, 1652." It contains: 1. the Editor's Preface, signed with the letters "L. N. M. E. M.," which are supposed to mean, *Levinus Nicolaus Moltkius* (or *Moltkenius*) *Eques Misniensis* (or *Mecklenbergensis*, or *Megalapolitanus*);—2, 3, 4. the Prefaces of the Translator, the Author, and the Paris Editor;—5. the Latin text, with Annotations at the end of each section;—6. the "Anacephalæosis," &c.;—7. a lengthy "Index Rerum quæ in Annotatis continentur;"—and 8. a list of *Errata* on the last page. The Annotations are learned and useful, but intolerably prolix and tedious, and swell out the little book to pp. 440. (*British Museum.*)

6. 1665. *Small 8vo. Argent., Spoor.*

Apparently, an exact reprint of No. 5, except the *Errata* on the last page. (*British Museum.*)

7. 1677. *Small 8vo. Argent., Spoor.*

Probably a reprint of No. 6. (*Wadh. Coll., Oxford.*)

8. 1692. *12mo. Francof.*

Title, "*De Religione Medici, in Latinum versus a* J. Merryweather, *nunc vero Annotationibus a* L. N. M. E. M.," &c. Probably a reprint of No. 7. (*Nutt's Catalogue*, 1837.)

9. 1743. *Small 8vo. Eleutheropoli* [i. e. *Zurich*].

Title, "*Religio Medici.* Juxta exemplar Lugdunense." Probably very scarce. (*British Museum.*)

3. *Dutch Translation.*

1665. 12*mo.* *Laege-duynen.*

After the usual engraved title, the following printed title, "*Religio Medici. Dat is: Nootwendige beschrijvinge van Mr. Thomas Browne,*" &c. It contains a Preface by the Translator, (whose name is not mentioned, but who is said by some persons to have been John Gründahl,) a Table of Contents, and the text with a few Notes, pp. 364. (*British Museum.*)

An edition printed in 1668, at Amsterdam, is mentioned by Watt, *Biblioth. Britann.*

1683. 12*mo.* *Laege-duynen.*

A reprint of the preceding, with additional Notes, Digby's "Observations," and an Index, making altogether about 550 pages. (*Wilkin.*)

4. *French Translation.*

1668. 12*mo.* [*La Haye.*]

The title is as follows: "*La Réligion du Medicin, c'est à dire: Description nécessaire par Thomas Brown . . . . . touchant son Opinion accordante avec le pur service Divin d'Angleterre.*" It appears from pp. 99 and 169 to have been printed in Holland, and is said to have been translated from the Dutch by Nicholas Lefebvre; contains pp. 360. (*Advocates' Libr., Edinb.*)

Watt mentions also an ed. in two vols., 1732. 12mo.

5. *German Translation.*

1680. 4*to.* *Leipz.* (Watt, *Biblioth. Britann.*)

1746. 8*vo.* *Prenzlau.*

Title, "*Religion eines Artztes, nebst der Geschichte des Verfassers.*" Attributed by some persons to George Ventzky.

Wilkin also mentions an edition in 4to. Leipz. 1680, by Christian Knorr, Baron of Rosenroth (calling himself *Christian Peganius*), which, however, he had never seen.

Sir Thomas Browne, in a letter to John Aubrey, dated March 14, 1672(3), says that the work had then been translated into High Dutch, and also into Italian, which latter translation neither Wilkin nor Gardiner, nor the present Editor, has ever met with.

LETTER TO A FRIEND, &c.

Γ. 1690. *Fol. London, Brome.*

Title, "*A Letter to a Friend*, upon occasion of the Death of his intimate Friend. By the learned Sir Thomas Brown, Knight, Doctor of Physick, late of Norwich." Said by the editor of the "Posthumous Works" to have been edited by Dr. Edward Browne, son of Sir Thomas :—probably scarce. (*British Museum.*)

Δ. 1712. *8vo. London, Curll.*

In the volume entitled, "Posthumous Works of the learned Sir Thomas Browne, Knt., M.D., late of Norwich: printed from his original Manuscripts," &c. &c. (*British Museum.*) There is a reprint title-page dated 1723. (*British Museum.*)

Θ. 1821. *8vo. Edinb., Blackwood.*

Edited by James Crossley, of Manchester, in the ninth volume of *Blackwood's Magazine;* ends at "sinning immortality," (p. 146, l. 25, of this edition.) (*British Museum.*)

Λ. 1822. *12mo. Edinb., Blackwood; and London, Cadell.*

Edited by James Crossley, with some other of Browne's smaller works, in a small volume entitled, "Tracts by Sir Thomas Browne, Knight, M.D. A New Edition." Probably scarce. (*British Museum.*)

S. 1831. *Small 8vo. Cambridge (U.S.), Hilliard and Brown.*

In the "Miscellaneous Works of Sir Thomas Browne," forming the third volume of a series called "Library of Old English Prose Writers," edited by the Rev. Alex.

Young, D.D., of Boston, and containing also the *Religio Medici* and the *Hydriotaphia*, together with some extracts from the *Vulgar Errors*. (*Only the title-page and preface seen by the present Editor.*)

T. 1835. 8*vo*. *London, Pickering.*

In the fourth volume of Wilkin's edition of his works. It is called (incorrectly) "the *third* Edition," and ends with Sect. 30. Wilkin says, "From a collation with a MS. copy in the British Museum (MS. Sloane, 1862) several additional passages are given." (*British Museum.*)

W. 1845. *Small* 8*vo*. *London, Pickering.*

Edited by Gardiner, in the same volume with the *Religio Medici* and the *Christian Morals*. It is called (incorrectly) "the *fifth* Edition," and ends with Sect. 30, without any intimation that this is not the proper end of the Letter. (*British Museum.*)

X. 1852. *Small* 8*vo*. *London, H. G. Bohn.*

In the third volume of the reprint of Wilkin's edition (*T*); called the "*fifth* Edition." (*British Museum.*)

1862. *Small* 8*vo*. *Boston* (*U.S.*), *Ticknor and Fields.*

In the same volume with the *Religio Medici*, and other works. Edited by J. T. Fields, and reprinted apparently from Gardiner's edition.

Y. 1862. *Small* 8*vo*. *Boston* (*U.S.*), *Ticknor and Fields.*

A reprint of the preceding, called the "*second* Edition." (*Editor.*)

Z. 1869. *Small* 8*vo*. *London, Sampson Low, Son, and Marston.*

Edited without curtailment by J. W. Willis Bund, in the same volume with the *Religio Medici*. (*British Museum.*)

CHRISTIAN MORALS.

Ξ. 1716. 12*mo.* *Cambridge, Crownfield* (*Univ. Press*).

Title, "*Christian Morals:* by Sir Thomas Brown, of Norwich, M.D., and Author of *Religio Medici.* Published from the original and correct Manuscript of the Author; by John Jeffery, D.D., Arch-Deacon of Norwich." Contains a Dedication from Mrs. Littelton, Browne's daughter, to her relative the Earl of Buchan, and a Preface by Archdeacon Jeffery; with a few short Notes by the Author. (*British Museum.*)

Π. 1756. *Small* 8*vo.* *London, Payne.*

Title, "*Christian Morals:* by Sir Thomas Browne, of Norwich, M.D., and Author of *Religio Medici*: The *second* Edition, with a Life of the Author, by Samuel Johnson; and explanatory Notes." The Life by Johnson has been frequently republished; the Notes are short and useful, chiefly explanatory of the Author's strange words; they are generally quoted as if written by Johnson, but they are not attributed to him in the title-page of this edition, nor of the following, nor in any Preface. (*Coll. of Phys., London.*)

Σ. 1761. *Small* 8*vo.* *London, Stuart.*

Title, "*True Christian Morals:* by Sir Thomas Browne, M.D., Author of *Religio Medici*, &c. with his Life written by the celebrated Author of the *Rambler;* and explanatory Notes. The *third* Edition." A new title-page prefixed to the unsold copies of Π. (*Wilkin.*)

Υ. 1765. *Small* 8*vo*. *London.*
The existence of this *second* reprint title-page is given on the authority of Gardiner.

T. 1835. 8*vo*. *London, Pickering.*
A reprint of Π in the fourth volume of Wilkin's edition of Browne's Works, with some additional Notes, "together with some various readings from MSS. in the British Museum." It is called the *third* Edition. (*British Museum.*)

V. 1844. 8*vo*. *London, Longman.*
A careful reprint of Ξ, edited by John Peace, with a useful Table of Contents, and a copious Index of unusual words: appended to the *Religio Medici*. (*British Museum.*)

Φ. 1845. 8*vo*. *London, Washbourne.*
This edition is mentioned on the authority of Gardiner.

W. 1845. *Small* 8*vo*. *London, Pickering.*
Appended by Gardiner to his edition of the *Religio Medici;* with Notes partly original, and partly taken from Π. It is called the *sixth* Edition. (*British Museum.*)

1848. 16*mo*. *Philadelphia, Lea and Blanchard.*
In a volume containing also the *Religio Medici*. (*Mentioned on the authority of Mr. Fields.*)

X. 1852. *Small* 8*vo*. *London, H. G. Bohn.*
In the third volume of Bohn's reprint of Wilkin's edition of Browne's Works;—called "the *fourth* Edition," which is certainly wrong. (*British Museum.*)

1862. *Small* 8*vo*. *Boston* (*U.S.*), *Ticknor and Fields*.
Appended by J. T. Fields to his edition of the *Religio Medici;* it is apparently taken from Gardiner's edition (W).

Y. 1862. *Small* 8*vo*. *Boston* (*U.S.*), *Ticknor and Fields*.
A reprint of the preceding, called the "*second* Edition." (*Editor*.)

Ψ. 1863. 8*vo*. *London*, *Rivingtons*.
Title, "*Christian Morals*, by Sir Thomas Browne, Kt., M.D." A neat reprint, apparently of H, with a fac-simile of the title-page of that edition, and a portrait of the Author. (*British Museum*.)

APPENDIX No. V.

COLLATIONS OF SOME OLD EDITIONS OF THE "RELIGIO MEDICI."

The following is a list of the variations that have been noticed in the two unauthorized editions, published in 1642 (called respectively A and B) :—

This Ed.	Ed. A.	A.	B.
P. 10. l. 20.	P. 7. 4.	excesse	excesse
(11. 23.)	9. 1.	rech	retch
12. 17.	10. 13.	langue	language
12. 27.	11. 1.	patronised.	patronized
14. 19.	14. 3.	metempsycocis	metempsychosis
15. 8.	15. 5.	alarum	alarm
19. 12.	20. 19.	eutelechia	entelechia
29. 29.	34. ult.	creature	creatures
31. ult.	40. 8.	'Tis not	It is not
32. 2.	40. 10.	sortileges	sortilegies
32. 13.	40. ult.	'Tis, I confess	It is, I confess
32. 20.	41. 8.	'Tis a most	It is a most
32. 23.	41. 13.	'tis an errour	it is an errour
32. 28.	41. 19.	'tis satisfaction	it is satisfaction
32. 30.	41. 22.	'tis not partiality	it is not partiality
33. 24.	43. 8.	Asorites	a sorites
37. 18.	48. 1.	'twill be	it will be
39. 5.	50. 16.	'Tis	It is
40. 31.	53. 16.	concluded	conclude
41. 2.	54. 5.	'tis not	it is not
41. 20.	55. 2.	Alcaran	Alcoran
42. 28.	57. 7.	'Tis not	It is not
45. 7.	61. 11.	'Tis not	It is not
45. 20.	62. 4.	heretick	heretique
45. 22.	62. 8.	the one nor the	one nor
49. 13.	67. 13.	Megastenes	Megasthenes
69. 8.	102. 18.	of the philosophy	of philosophy
88. 13.	131. 2.	divine in all their sagacity	in all their sagacity divine

This Ed.	Ed. A.	A.	B.
P. 91. l. 19.	P. 136. l. 13.	presence	present
95. 25.	143. 5.	never	ever
96. 12.	144. 3.	his art	this art
100. 24.	151. 18.	remaines	remaine
102. 24.	154. pen.	our	our own
105. 15.	159. 17.	departed	departing
112. 9.	170. ult.	ryme	rime

The *Errata* in ed. 1643 (C) are so important, and have been so often overlooked, (in consequence of the leaf containing them being frequently missing,) that they are here reprinted :—

This Ed.	Ed. C.	
P. 15. l. 6.	P. 13. l. 16.	*r.* that it should.
17. 3.	16. 12.	*r.* indisposed.
28. 1.	33. 13.	*r.* swerve, but.
34. 15.	43. 11.	*for* yea, *r.* yet.
39. 6.	50. 20.	*dele* great.
40. 11.	52. 15.	*r.* postulate.
45. 10.	60. 8.	*for* the, *r.* that.
49. 21.	67. 3.	*r.* times present.
60. 17.	84. 5 (15).	*for* may, *r.* must.
61. 18.	86. 6.	*for* a, *r.* at.
61. 20.	86. 8.	*for* but, *r.* that.
69. 10.	89 (98). 11.	*r.* for.
74. 11.	106. 7.	*r.* suæ.
83. 5.	119. 23.	*r.* not so.
83. 14.	120. 8.	*dele* say.
—	123.	*dele the last line.* [Repeated by the printer over-page.]
92. 7.	133. 23.	*r.* in the same degree.
94. ult.	138. 5.	*r.* cannot.
100. 18.	146. 26.	*for* in, *r.* the.
102. 2.	149. 8.	*r.* his.
106. 22.	156. 18.	*r.* against reason.
106. 28.	156. 25.	*for* too, *r.* so.
107. 3.	157. 9.	*r.* or generall.
107. 25.	158. 10.	*r.* otherwise of myselfe.
108. 14.	159. 12.	*r* not.
110. 15.	162. 17.	*for* all, *r.* at.
110. 22.	163. 2.	*dele* not.
111. 4.	163. 19.	*r.* coold imagination.
115 15.	170. 15.	*for* the, *r.* there [*sic*].
117. 18.	171. 23.	*for* earthly, *r.* watery.
120. 1.	175. 23.	*r.* should.
120. 7.	176. 7.	*r.* unto riches.
122. 25.	180. 21.	*r.* noble friends.
122. antep.	181. 5.	*r.* the loves.

The following is a list of the variations that have been noticed in two copies of ed. 1645 (called respectively D and E):—

This Ed.	Ed. '45.	D.	E.
P. 5. l. 20.	Pref.	Thomas	Tho.
8. 21.	P. 3. l. 8.	whereon	whereupon
12. 27.	9. 10.	pardon'd	patron'd
14. 3.	11. 7.	leave	have
29. 12.	33. 19.	impregnate	impregnant
34. 15.	41. 4.	yea	yet
35. 21.	42. antep.	Israelites	Israelite
45. 10.	57. 6.	the full	that full
48. 14.	61. 22.	Genovose	Genovese
49. 21.	63. 16.	time represents	times present represent
54. 3.	70. 7.	hold on	hold one
55. 7.	71. pen.	thoroughly	throughly
60. 2.	79. 7.	that is	there is
64. 17.	70. pen.	may	must
65. 22.	81. 17.	but those	but that those
65. 30.	88. 1.	neatest	nearest
67. 9.	90. 1.	precedes	proceeds
68. 29.	92. 11.	mauh	much
76. 18.	103. 21.	to a contemplative	by a contemplative
81. pen.	111. 21.	and with joy	that with joy
83. 14.	113. ult.	should say	should
102. 2.	141. 14.	her own	his own
106. 22.	148. 13.	against passion	against reason
107. 3.	149. 3.	absolution	general absolution
107. 25.	150. 3.	otherwise	otherwise of myself
108. 14.	151. 3.	circumscribed	not circumscribed
109. 27.	153. 6.	doth but	doth not
111. 4.	155. 4.	imagination coold	coold imagination
112. 23.	157. 15.	out	put out

ADDENDA ET CORRIGENDA.

P. 107, l. 14. Keck thinks that by *Nero* Sir T. B. meant *Tiberius*, "whose name was *Nero* too," viz. Tiberius Claudius *Nero* Cæsar; but perhaps it is more probable that he simply confused the two Emperors.

P. 119, l. 28. *at last*, A, B, C, M; probably all the other old edd. have *at least*. This reading, and also the punctuation of p. 120. ll. 22, 23, are discussed in *Notes and Queries*, 1880, vol. ii., pp. 245, 451.

P. 267. In the note on p. 63, l. 11, Sir T. B.'s lost or projected Dialogue between two unborn infants is called a "whimsical conceit," and treated as a mere *jeu d'esprit*. It may have been so, and so Wilkin in his note on this passage appears to have taken it; but upon further consideration it seems more likely to have been a serious, philosophical attempt to "handsomely illustrate our ignorance of the next" world (*Urn Burial*, ch. 4) by the inability of the unborn infants to understand the condition of this.

Χαλεπὸν ἄνθρωπον ὄντα μὴ διαμαρτάνειν ἐν πολλοῖς, τὰ μὲν ὅλως ἀγνοήσαντα, τὰ δὲ κακῶς κρίναντα, τὰ δὲ ἀμελέστερον γράψαντα. (Galen, *De Compos. Medicam. sec. Loc.* ii. 1. tom. xii. p. 535.)

RELIGIO MEDICI.

The Eighth Edition,

Corrected and Amended.

WITH

ANNOTATIONS

Never before Published,

Upon all the obscure passages therein.

ALSO

OBSERVATIONS

By Sir KENELM DIGBY,

Now newly added.

LONDON,

Printed for *R. Scot*, *T. Basset*, *J. Wright*, *R. Chiswell*, 1682.

TO THE READER.

CERTAINLY that man were greedy of Life, who should desire to live when all the world were at an end; and he must needs be very impatient, who would repine at death in the society of all things that suffer under it. Had not almost every man suffered by the Press, or were not the tyranny thereof become universal, I had not wanted reason for complaint: but in times wherein I have lived to behold the highest perversion of that excellent invention, the name of his Majesty defamed, the Honour of Parliament depraved, the Writings of both depravedly, anticipatively, counterfeitly imprinted; complaints may seem ridiculous in private persons; and men of my condition may be as incapable of affronts, as hopeless of their reparations. And truely, had not the duty I owe unto the importunity of friends, and the allegiance I must ever acknowledge unto truth, prevailed with me, the inactivity of my disposition might have made these sufferings continual, and time, that brings other things to light, should have satisfied me in the remedy of its oblivion. But because things evidently false are not onely printed, but many things of truth most falsly set forth, in

this latter I could not but think my self engaged: for, though we have no power to redress the former, yet in the other the reparation being within our selves, I have at present represented unto the world a full and intended Copy of that Piece, which was most imperfectly and surreptitiously published before.

This, I confess, about seven years past, with some others of affinity thereto, for my private exercise and satisfaction, I had at leisurable hours composed; which being communicated unto one, it became common unto many, and was by Transcription successively corrupted, untill it arrived in a most depraved Copy at the Press. He that shall peruse that work, and shall take notice of sundry particularities and personal expressions therein, will easily discern the intention was not publick; and, being a private Exercise directed to my self, what is delivered therein, was rather a memorial unto *me*, than an Example or Rule unto any other; and therefore, if there be any singularity therein correspondent unto the private conceptions of any man, it doth not advantage them; or if dissentaneous thereunto, it no way overthrows them. It was penned in such a place, and with such disadvantage, that, (I protest,) from the first setting of pen unto paper, I had not the assistance of any good Book whereby to promote my invention or relieve my memory; and therefore there might be many real lapses therein, which others might take notice of, and more that I suspected my self. It was set down

many years past, and was the sense of my conceptions at that time, not an immutable Law unto my advancing judgement at all times; and therefore there might be many things therein plausible unto my passed apprehension, which are not agreeable unto my present self. There are many things delivered Rhetorically, many expressions therein meerly Tropical, and as they best illustrate my intention; and therefore also there are many things to be taken in a soft and flexible sense, and not to be called unto the rigid test of Reason. Lastly, all that is contained therein is in submission unto maturer discernments; and, as I have declared, shall no further father them than the best and learned judgments shall authorize them: under favour of which considerations I have made its secrecy publick, and committed the truth thereof to every Ingenuous Reader.

See below, p. 99.

THO. BROWNE.

RELIGIO MEDICI.

THE FIRST PART.

PART I.

SECT. I. Our Physician a Christian,

FOR my Religion, though there be several Circumstances that might perswade the World I have none at all, (as the general scandal of my Profession, the natural course of my Studies, the indifferency of my Behaviour and Discourse in matters of Religion, neither violently Defending one, nor with that common ardour and contention Opposing another;) yet, in despight hereof, I dare without usurpation assume the honourable Stile of a Christian. Not that I meerly owe this Title to the Font, my Education, or the clime wherein I was born, (as being bred up either to confirm those Principles my Parents instilled into my unwary Understanding, or by a general consent proceed in the Religion of my Country;) but having in my riper years and confirmed Judgment seen and examined all, I find my self obliged by the Principles of Grace, and the Law of mine own Reason, to embrace no other Name but this. Neither doth herein my zeal so far make me forget the general Charity I owe unto Humanity, as rather to hate than

PART I. pity Turks, Infidels, and (what is worse,) Jews; rather contenting my self to enjoy that happy Stile, than maligning those who refuse so glorious a Title.

SECT. II. and of the Reformed Religion.

But, because the Name of a Christian is become too general to express our Faith, (there being a Geography of Religions as well as Lands, and every Clime distinguished not only by their Laws and Limits, but circumscribed by their Doctrines and Rules of Faith;) to be particular, I am of that Reformed new-cast Religion, wherein I dislike nothing but the Name; of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorized, and the Martyrs confirmed; but by the sinister ends of Princes, the ambition and avarice of Prelates, and the fatal corruption of times, so decayed, impaired, and fallen from its native Beauty, that it required the careful and charitable hands of these times to restore it to its primitive Integrity. Now the accidental occasion whereupon, the slender means whereby, the low and abject condition of the Person by whom so good a work was set on foot, which in our Adversaries beget contempt and scorn, fills me with wonder, and is the very same Objection the insolent Pagans first cast at CHRIST and His Disciples.

SECT. III. Differences of opinion need not separate Christians.

Yet have I not so shaken hands with those desperate Resolutions, (who had rather venture at large their decayed bottom, than bring her in to be new trimm'd in the Dock; who had rather promiscuously retain all, than abridge any, and obstinately be what they are, than

what they have been,) as to stand in Diameter and Swords point with them. We have reformed from them, not against them ; for (omitting those Improperations and Terms of Scurrility betwixt us, which only difference our Affections, and not our Cause,) there is between us one common Name and Appellation, one Faith and necessary body of Principles common to us both ; and therefore I am not scrupulous to converse and live with them, to enter their Churches in defect of ours, and either pray with them, or for them. I could never perceive any rational Consequence from those many Texts which prohibit the Children of Israel to pollute themselves with the Temples of the Heathens ; we being all Christians, and not divided by such detested impieties as might prophane our Prayers, or the place wherein we make them ; or that a resolved Conscience may not adore her Creator any where, especially in places devoted to His Service ; where, if *their* Devotions offend Him, mine may please Him ; if theirs prophane it, mine may hallow it. Holy-water and Crucifix (dangerous to the common people,) deceive not my judgment, nor abuse my devotion at all. I am, I confess, naturally inclined to that which misguided Zeal terms *Superstition*. My common conversation I do acknowledge austere, my behaviour full of rigour, sometimes not without morosity ; yet at my Devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions which may express or promote my invisible Devotion. I PART I.

PART I. should violate my own arm rather than a Church; nor willingly deface the name of Saint or Martyr. At the sight of a Cross or Crucifix I can dispense with my hat, but scarce with the thought or memory of my Saviour. I cannot laugh at, but rather pity, the fruitless journeys of Pilgrims, or contemn the miserable condition of Fryars; for, though misplaced in Circumstances, there is something in it of Devotion. I could never hear the Ave-Mary Bell without an elevation; or think it a sufficient warrant, because *they* erred in one circumstance, for me to err in all, that is, in silence and dumb contempt. Whilst, therefore, they directed their Devotions to *Her*, I offered mine to GOD, and rectified the Errors of their Prayers by rightly ordering mine own. At a solemn Procession I have wept abundantly, while my consorts, blind with opposition and prejudice, have fallen into an excess of scorn and laughter. There are, questionless, both in Greek, Roman, and African Churches, Solemnities and Ceremonies, whereof the wiser Zeals do make a Christian use, and stand condemned by us, not as evil in themselves, but as allurements and baits of superstition to those vulgar heads that look asquint on the face of Truth, and those unstable Judgments that cannot consist in the narrow point and centre of Virtue without a reel or stagger to the Circumference.

SECT. IV. Of Reformations.

As there were many Reformers, so likewise many Reformations: every Country proceeding in a particular way and method, according

as their national Interest, together with their Constitution and Clime, inclined them; some angrily, and with extremity; others calmly, and with mediocrity; not rending, but easily dividing the community, and leaving an honest possibility of a reconciliation; which though peaceable Spirits do desire, and may conceive that revolution of time and the mercies of GOD may effect, yet that judgment that shall consider the present antipathies between the two extreams, their contrarieties in condition, affection, and opinion, may with the same hopes expect an union in the Poles of Heaven.

SECT V. Of the Church of England.

But (to difference my self nearer, and draw into a lesser Circle,) there is no Church whose every part so squares unto my Conscience; whose Articles, Constitutions, and Customs seem so consonant unto reason, and as it were framed to my particular Devotion, as this whereof I hold my Belief, the Church of England; to whose Faith I am a sworn Subject, and therefore in a double Obligation subscribe unto her Articles, and endeavour to observe her Constitutions. Whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my Devotion; neither believing this, because Luther affirmed it, or disproving that, because Calvin hath disavouched it. I condemn not all things in the Council of Trent, nor approve all in the Synod of Dort. In brief, where the Scripture is silent, the Church is my Text: where that speaks, 'tis but my Comment: where there is a

PART I. joynt silence of both, I borrow not the rules of my Religion from Rome or Geneva, but the dictates of my own reason. It is an unjust scandal of our adversaries, and a gross errour in our selves, to compute the Nativity of our Religion from Henry the Eighth, who, though he rejected the Pope, refus'd not the faith of Rome, and effected no more than what his own Predecessors desired and assayed in Ages past, and was conceived the State of Venice would have attempted in our days. It is as uncharitable a point in *us* to fall upon those popular scurrilities and opprobrious scoffs of the Bishop of Rome, to whom, as a temporal Prince, we owe the duty of good language. I confess there is cause of passion between us: by his sentence I stand excommunicated; *Heretick* is the best language he affords me; yet can no ear witness I ever returned him the name of *Antichrist*, *Man of Sin*, or *Whore of Babylon*. It is the method of Charity to suffer without reaction: those usual Satyrs and invectives of the Pulpit may perchance produce a good effect on the vulgar, whose ears are opener to Rhetorick than Logick; yet do they in no wise confirm the faith of wiser Believers, who know that a good cause needs not to be patron'd by passion, but can sustain it self upon a temperate dispute.

SECT. VI. Disputes in Religion wisely avoided.

I could never divide my self from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that from which perhaps within a few days I should dissent my self. I have no Genius to dis-

putes in Religion, and have often thought it wisdom to decline them, especially upon a disadvantage, or when the cause of Truth might suffer in the weakness of my patronage. Where we desire to be informed, 'tis good to contest with men above our selves; but to confirm and establish our opinions, 'tis best to argue with judgments below our own, that the frequent spoils and Victories over their reasons may settle in ourselves an esteem and confirmed Opinion of our own. Every man is not a proper Champion for Truth, nor fit to take up the Gauntlet in the cause of Verity: many, from the ignorance of these Maximes, and an inconsiderate Zeal unto Truth, have too rashly charged the Troops of Error, and remain as Trophies unto the enemies of Truth. A man may be in as just possession of Truth as of a City, and yet be forced to surrender; 'tis therefore far better to enjoy her with peace, than to hazzard her on a battle. If, therefore, there rise any doubts in my way, I do forget them, or at least defer them till my better setled judgement and more manly reason be able to resolve them; for I perceive every man's own reason is his best Œdipus, and will, upon a reasonable trace, find a way to loose those bonds wherewith the subtleties of error have enchained our more flexible and tender judgements. In Philosophy, where Truth seems double-fac'd, there is no man more Paradoxical than my self: but in Divinity I love to keep the Road; and, though not in an implicite, yet an humble faith, follow the great wheel of the Church, by which I

Fantasies in Divinity dangerous, as giving entrance to errors:

PART I. move, not reserving any proper Poles or motion from the Epicycle of my own brain. By this means I leave no gap for Heresies, Schismes, or Errors, of which at present I hope I shall not injure Truth to say I have no taint or tincture. I must confess my greener studies have been polluted with two or three ; not any begotten in the latter Centuries, but old and obsolete, such as could never have been revived, but by such extravagant and irregular heads as mine : for indeed Heresies perish not with their Authors, but, like the river Arethusa, though they lose their currents in one place, they rise up again in another. One General Council is not able to extirpate one single Heresie : it may be cancell'd for the present ; but revolution of time, and the like aspects from Heaven, will restore it, when it will flourish till it be condemned again. For as though there were a Metempsuchosis, and the soul of one man passed into another, Opinions do find, after certain Revolutions, men and minds like those that first begat them. To see our selves again, we need not look for Plato's year : every man is not only himself ; there hath been many Diogenes, and as many Timons, though but few of that name : men are liv'd over again, the world is now as it was in Ages past ; there was none then, but there hath been some one since that parallels him, and is, as it were, his revived self.

whereof our Physician confesseth to have had two or three:

See below, p. 230.

SECT. VII. 1st. that the Soul might, in some sort,

Now the first of mine was that of the Arabians, That the Souls of men perished with their Bodies, but should yet be raised again at the

last day. Not that I did absolutely conceive a mortality of the Soul; but if that were, (which Faith, not Philosophy, hath yet throughly disproved,) and that both entred the grave together, yet I held the same conceit thereof that we all do of the body, that it should rise again. Surely it is but the merits of our unworthy Natures, if we sleep in darkness until the last Alarum. A serious reflex upon my own unworthiness did make me backward from challenging this prerogative of my Soul: so that I might enjoy my Saviour at the last, I could with patience be nothing almost unto Eternity. PART I. perish, and rise again with the body;

The second was that of Origen. That GOD would not persist in His vengeance for ever, but after a definite time of His wrath, He would release the damned Souls from torture. Which error I fell into upon a serious contemplation of the great Attribute of GOD, His Mercy; and did a little cherish it in my self, because I found therein no malice, and a ready weight to sway me from the other extream of despair, whereunto Melancholy and Contemplative Natures are too easily disposed. 2d. that all men should finally be saved;

A third there is, which I did never positively maintain or practise, but have often wished it had been consonant to Truth, and not offensive to my Religion. and that is, the Prayer for the Dead; whereunto I was inclin'd from some charitable inducements, whereby I could scarce contain my Prayers for a friend at the ringing of a Bell, or behold his Corps without an Orison for his Soul. 'Twas a good way, methought, to be 3d. that we might pray for the Dead.

See below, p. 105.

PART I. remembered by posterity, and far more noble than an History.

But these he suffered not to grow into Heresies.

These opinions I never maintained with pertinacy, or endeavoured to enveagle any mans belief unto mine, nor so much as ever revealed or disputed them with my dearest friends; by which means I neither propagated them in others, nor confirmed them in my self; but suffering them to flame upon their own substance, without addition of new fuel, they went out insensibly of themselves. Therefore these Opinions, though condemned by lawful Councels, were not Heresies in me, but bare Errors, and single Lapses of my understanding, without a joynt depravity of my will. Those have not onely depraved understandings, but diseased affections, which cannot enjoy a singularity without an Heresie, or be the Author of an Opinion without they be of a Sect also. This was the villany of the first Schism of Lucifer, who was not content to err alone, but drew into his Faction many Legions of Spirits; and upon this experience he tempted only Eve, as well understanding the Communicable nature of Sin, and that to deceive but one, was tacitely and upon consequence to delude them both.

SECT. VIII. St. Matth. xxiv. 5, &c.

That Heresies should arise, we have the Prophesie of CHRIST; but that old ones should be abolished, we hold no prediction. That there

1 Cor. xi. 19. must be Heresies, is true, not only in our Church,

Of the manifold nature of schism, but also in any other: even in doctrines heretical, there will be super-heresies; and Arians not only divided from their Church, but also

among themselves. For heads that are disposed unto Schism and complexionally propense to innovation, are naturally indisposed for a community, nor will be ever confined unto the order or œconomy of one body; and therefore, when they separate from others, they knit but loosely among themselves; nor contented with a general breach or dichotomy with their Church do subdivide and mince themselves almost into Atoms. 'Tis true, that men of singular parts and humours have not been free from singular opinions and conceits in all Ages; retaining something, not only beside the opinion of his own Church or any other, but also any particular Author; which, notwithstanding, a sober Judgment may do without offence or heresie; for there is yet, after all the Decrees of Councils and the niceties of the Schools, many things untouch'd, unimagin'd, wherein the liberty of an honest reason may play and expatiate with security, and far without the circle of an Heresie. PART I. ever multiplying itself.

As for those wingy Mysteries in Divinity, and airy subtleties in Religion, which have unhing'd the brains of better heads, they never stretched the *Pia Mater* of mine. Methinks there be not impossibilities enough in Religion for an active faith; the deepest Mysteries ours contains have not only been illustrated, but maintained, by Syllogism and the rule of Reason. I love to lose my self in a mystery, to pursue my Reason to an *O altitudo!* 'Tis my solitary recreation to pose my apprehension with those involved Ænigmas and riddles of the Trinity, with SECT. IX. Mysteries in Divinity only to be approached in Faith. Rom. xi. 33, &c.

PART I. Incarnation, and Resurrection. I can answer all the Objections of Satan and my rebellious reason with that odd resolution I learned of Tertullian, *Certum est, quia impossibile est.* I desire to exercise my faith in the difficultest point; for to credit ordinary and visible objects is not faith, but perswasion. Some believe the better for seeing CHRIST'S Sepulchre; and, when they have seen the Red Sea, doubt not of the Miracle. Now, contrarily, I bless my self and am thankful that I lived not in the days of Miracles, that I never saw CHRIST nor His Disciples. I would not have been one of those Israelites that pass'd the Red Sea, nor one of CHRIST'S patients on whom He wrought His wonders; then had my faith been thrust upon me, nor should I enjoy that greater blessing pronounced to all that believe and saw not. 'Tis an easie and necessary belief, to credit what our eye and sense hath examined. I believe He was dead, and buried, and rose again; and desire to see Him in His glory, rather than to contemplate Him in His Cenotaphe or Sepulchre. Nor is this much to believe; as we have reason, we owe this faith unto History: *they* only had the advantage of a bold and noble Faith, who lived before His coming, who upon obscure prophesies and mystical Types could raise a belief, and expect apparent impossibilities.

De Carne Christi, c. 5.

See below, p. 75.

St. John xx. 29.

SECT. X. The armour of a Christian.

'Tis true, there is an edge in all firm belief, and with an easie Metaphor we may say, the *Sword* of Faith: but in these obscurities I rather use it in the adjunct the Apostle gives it,

Eph. vi. 16.

a *Buckler;* under which I conceive a wary combatant may lye invulnerable. Since I was of understanding to know we knew nothing, my reason hath been more pliable to the will of Faith; I am now content to understand a mystery without a rigid definition, in an easie and Platonick description. That allegorical description of Hermes pleaseth me beyond all the Metaphysical definitions of Divines. Where I cannot satisfy my reason, I love to humour my fancy: I had as live you tell me that *anima est angelus hominis, est Corpus* DEI, as *Entelechia;—Lux est umbra* DEI, as *actus perspicui*. Where there is an obscurity too deep for our Reason, 'tis good to sit down with a description, periphrasis, or adumbration; for by acquainting our Reason how unable it is to display the visible and obvious effects of Nature, it becomes more humble and submissive unto the subtleties of Faith; and thus I teach my haggard and unreclaimed Reason to stoop unto the lure of Faith. I believe there was already a tree whose fruit our unhappy Parents tasted, though, in the same Chapter when GOD forbids it, 'tis positively said, the plants of the field were not yet grown, *for* GOD *had not caus'd it to rain upon the earth*. I believe that the Serpent, (if we shall literally understand it,) from his proper form and figure, made his motion on his belly before the curse. I find the tryal of the Pucellage and virginity of Women, which GOD ordained the Jews, is very fallible. Experience and History informs me, that not onely many particular

PART I.

See below, p. 85.

See below, p. 203.

Gen. ii. 5.

Gen. iii. 14.

Deut xxii. 13, &c.

PART I. Women, but likewise whole Nations, have escaped
Gen. iii. 16. the curse of Childbirth, which GOD seems to pronounce upon the whole Sex. Yet do I believe that all this is true, which indeed my Reason would perswade me to be false; and this I think is no vulgar part of Faith, to believe a thing not only above but contrary to Reason, and against the Arguments of our proper Senses.

SECT. XI. In my solitary and retired imagination

Horace, *Sat.* i. 4. 133. (*neque enim cum porticus aut me Lectulus accepit, desum mihi,*)

I remember I am not alone, and therefore forget
See below, p. 115. not to contemplate Him and His Attributes Who is ever with me, especially those two mighty ones, His Wisdom and Eternity. With the one I recreate, with the other I confound, my understanding; for who can speak of Eternity without
1. The Eternity of GOD. a solœcism, or think thereof without an Extasie? Time we may comprehend; 'tis but five days elder then our selves, and hath the same Horoscope with the World; but to retire so far back as to apprehend a beginning, to give such an infinite start forwards as to conceive an end, in an essence that we affirm hath neither the one nor the other, it puts my Reason to St. Paul's Sanctuary. My Philosophy dares not say the Angels can do it. GOD hath not made a Creature that can comprehend Him; 'tis a privilege of
Exod. iii. 14. His own nature. I AM THAT I AM, was His own definition unto Moses; and 'twas a short one, to confound mortality, that durst question GOD, or ask Him what He was. Indeed, He onely is; all others have and shall be. But in Eternity

there is no distinction of Tenses; and therefore PART I.
that terrible term *Predestination*, which hath troubled so many weak heads to conceive, and the wisest to explain, is in respect to GOD no prescious determination of our Estates to come, but a definitive blast of His Will already fulfilled, and at the instant that He first decreed it; for to His Eternity, which is indivisible and all together, the last Trump is already sounded, the reprobates in the flame, and the blessed in Abraham's bosome. St. Peter speaks modestly, when he saith, *a thousand years to* GOD *are but as one day;* for, to speak like a Philosopher, those continued instances of time which flow into a thousand years, make not to Him one moment: what to us is to come, to His Eternity is present, His whole duration being but one permanent point, without Succession, Parts, Flux, or Division.

St. Luke xvi. 22.
2 St Pet. iii. 8.

There is no Attribute that adds more difficulty to the mystery of the Trinity, where, though in a relative way of Father and Son, we must deny a priority. I wonder how Aristotle could conceive the World eternal, or how he could make good two Eternities. His similitude of a Triangle comprehended in a square doth somewhat illustrate the Trinity of our Souls, and that the Triple Unity of GOD: for there is in us not three, but a Trinity of Souls; because there is in us, if not three distinct Souls, yet differing faculties, that can and do subsist apart in different Subjects, and yet in us are so united as to make but one Soul and substance. If one Soul

SECT. XII. Of the Holy Trinity.

De Cœlo, i. 10. 3.

See below, p. 57.

De Anima, ii. 3. 5.

PART I. were so perfect as to inform three distinct Bodies, that were a petty Trinity: conceive the distinct number of three, not divided nor separated by the intellect, but actually comprehended in its Unity, and that is a perfect Trinity. I have often admired the mystical way of Pythagoras, and the secret Magick of numbers. *Beware of Philosophy*, is a precept not to be received in too large a sense; for in this Mass of Nature there is a set of things that carry in their Front (though not in Capital Letters, yet in Stenography and short Characters,) something of Divinity, which to wiser Reasons serve as Luminaries in the Abyss of Knowledge, and to judicious beliefs as Scales and Roundles to mount the Pinacles and highest pieces of Divinity. The severe Schools shall never laugh me out of the Philosophy of Hermes, that this visible World is but a Picture of the invisible, wherein, as in a Pourtraict, things are not truely, but in equivocal shapes, and as they counterfeit some more real substance in that invisible fabrick.

The visible World a picture of the invisible.

SECT. XIII. 2. The Wisdom of GOD.

That other Attribute wherewith I recreate my devotion, is His Wisdom, in which I am happy; and for the contemplation of this only, do not repent me that I was bred in the way of Study: the advantage I have of the vulgar, with the content and happiness I conceive therein, is an ample recompence for all my endeavours, in what part of knowledge soever. Wisdom is His most beauteous Attribute; no man can attain unto it, yet Solomon pleased GOD when he desired it. He is wise, because

1 Kings iii. 5, &c.

He knows all things; and He knoweth all things, because He made them all: but His greatest knowledge is in comprehending *that* He made not, that is, Himself. And this is also the greatest knowledge in man. For this do I honour my own profession, and embrace the Counsel even of the Devil himself: had he read such a Lecture in Paradise as he did at Delphos, we had better known our selves, nor had we stood in fear to know *him*. I know He is wise in all, wonderful in what we conceive, but far more in what we comprehend not; for we behold Him but asquint, upon reflex or shadow; our understanding is dimmer than Moses Eye; we are ignorant of the back-parts or lower side of His Divinity; therefore to prie into the maze of His Counsels is not only folly in man, but presumption even in Angels. Like us, they are His Servants, not His Senators; He holds no Counsel, but that mystical one of the Trinity, wherein, though there be three Persons, there is but one mind that decrees without contradiction. Nor needs He any: His actions are not begot with deliberation, His Wisdom naturally knows what's best; His intellect stands ready fraught with the superlative and purest Ideas of goodness; consultation and election, which are two motions in us, make but one in Him, His actions springing from His power at the first touch of His will. These are Contemplations metaphysical: my humble speculations have another Method, and are content to trace and discover those expressions He hath left in His Creatures, and the obvious effects of

PART I.

Ex. xxxiii. 12, &c.

PART I.

No danger in attempting to trace the hand of GOD in His works.

Nature. There is no danger to profound these mysteries, no *sanctum sanctorum* in Philosophy. The World was made to be inhabited by Beasts, but studied and contemplated by Man: 'tis the Debt of our Reason we owe unto GOD, and the homage we pay for not being Beasts. Without this, the World is still as though it had not been, or as it was before the sixth day, when as yet there was not a Creature that could conceive or say there was a World. The Wisdom of GOD receives small honour from those vulgar Heads that rudely stare about, and with a gross rusticity admire His works: those highly magnifie Him, whose judicious inquiry into His Acts, and deliberate research into His Creatures, return the duty of a devout and learned admiration. Therefore,

> Search while thou wilt, and let thy Reason go,
> To ransome Truth, even to th' Abyss below;
> Rally the scattered Causes; and that line,
> Which Nature twists, be able to untwine.
> It is thy Makers will, for unto none
> But unto Reason can He e're be known.
> The Devils do know Thee, but those damned Meteors
> Build not Thy Glory, but confound Thy Creatures.
> Teach my indeavours so Thy works to read,
> That learning them in Thee, I may proceed.
> Give Thou my reason that instructive flight,
> Whose weary wings may on Thy hands still light.
> Teach me to soar aloft, yet ever so,
> When neer the Sun, to stoop again below.
> Thus shall my humble Feathers safely hover,
> And, though near Earth, more than the Heavens discover.
> And then at last, when homeward I shall drive,
> Rich with the Spoils of Nature, to my Hive,
> There will I sit like that industrious Flie,
> Buzzing Thy praises, which shall never die,
> Till Death abrupts them, and succeeding Glory
> Bid me go on in a more lasting story.

PART I.

And this is almost all wherein an humble Creature may endeavour to requite and some way to retribute unto his Creator: for if *not he that saith, "Lord, Lord," but he that doth the will of his Father, shall be saved;* certainly our wills must be our performances, and our intents make out our Actions; otherwise our pious labours shall find anxiety in our Graves, and our best endeavours not hope, but fear, a resurrection.

St. Matth. vii. 21.

SECT. XIV. Every essence hath its final cause.

There is but one first cause, and four second causes of all things. Some are without efficient, as GOD; others without matter, as Angels; some without form, as the first matter: but every Essence, created or uncreated, hath its final cause, and some positive end both of its Essence and Operation. This is the cause I grope after in the works of Nature; on this hangs the Providence of GOD. To raise so beauteous a structure as the World and the Creatures thereof, was but His Art; but their sundry and divided operations, with their predestinated ends, are from the Treasure of His Wisdom. In the causes, nature, and affections of the Eclipses of the Sun and Moon, there is most excellent speculation; but to profound farther, and to contemplate a reason why His Providence hath so disposed and ordered their motions in that vast circle as to conjoyn and obscure each other, is a sweeter piece of Reason, and a diviner point of Philosophy. Therefore sometimes, and in some things, there appears to me as much Divinity in Galen his books *De Usu Partium*, as in Suarez Metaphysicks.

PART I. Had Aristotle been as curious in the enquiry of this cause as he was of the other, he had not left behind him an imperfect piece of Philosophy, but an absolute tract of Divinity.

SECT. XV. Nature doeth nothing in vain.

Natura nihil agit frustra, is the only indisputed Axiome in Philosophy. There are no Grotesques in Nature; not anything framed to fill up empty Cantons, and unnecessary spaces. In the most imperfect Creatures, and such as were not preserved in the Ark, but, having their Seeds and Principles in the womb of Nature, are every where, where the power of the Sun is, in these is the Wisdom of His hand discovered. Out of this rank Solomon chose the object of his admiration. Indeed what Reason may not go to School to the wisdom of Bees, Ants, and Spiders? what wise hand teacheth *them* to do what Reason cannot teach *us?* Ruder heads stand amazed at those prodigious pieces of Nature, Whales, Elephants, Dromidaries and Camels; these, I confess, are the Colossus and majestick pieces of her hand: but in these narrow Engines there is more curious Mathematicks; and the civility of these little Citizens more neatly sets forth the Wisdom of their Maker. Who admires not Regio-Montanus his Fly beyond his Eagle, or wonders not more at the operation of two Souls in those little Bodies, than but one in the Trunk of a Cedar? I could never content my contemplation with those general pieces of wonder, the Flux and Reflux of the Sea, the increase of Nile, the conversion of the Needle to the North; and have studied to match and parallel those in the more

Prov. vi. 6, xxx. 28.

obvious and neglected pieces of Nature, which without further travel I can do in the Cosmography of my self. We carry with us the wonders we seek without us: there is all Africa and her prodigies in us; we are that bold and adventurous piece of Nature, which he that studies wisely learns in a compendium what others labour at in a divided piece and endless volume. PART I.

Thus there are two Books from whence I collect my Divinity; besides that written one of GOD, another of His servant Nature, that universal and publick Manuscript, that lies expans'd unto the Eyes of all: those that never saw Him in the one, have discoverd Him in the other. This was the Scripture and Theology of the Heathens: the natural motion of the Sun made *them* more admire Him than its supernatural station did the Children of Israel; the ordinary effects of Nature wrought more admiration in *them* than in the other all His Miracles. Surely the Heathens knew better how to joyn and read these mystical Letters than we Christians, who cast a more careless Eye on these common Hieroglyphicks, and disdain to suck Divinity from the flowers of Nature. Nor do I so forget GOD as to adore the name of Nature; which I define not, with the Schools, to be the principle of motion and rest, but that streight and regular line, that settled and constant course the Wisdom of GOD hath ordained the actions of His creatures, according to their several kinds. To make a revolution every day is the Nature of the Sun, because of that necessary course which GOD hath ordained SECT. XVI. Nature a Bible open to all. Josh. x. 12, 13.

PART I. it, from which it cannot swerve but by a faculty from that voice which first did give it motion. Now this course of Nature GOD seldome alters or perverts, but, like an excellent Artist, hath so contrived His work, that with the self same instrument, without a new creation, He may effect His obscurest designs. Thus He sweetneth the Ex. xv. 25. Water with a Wood, preserveth the Creatures in the Ark, which the blast of His mouth might have as easily created; for GOD is like a skilful Geometrician, who, when more easily and with one stroak of his Compass he might describe or divide a right line, had yet rather do this in a circle or longer way, according to the constituted and fore-laid principles of his Art. Yet this rule of His He doth sometimes pervert, to acquaint the World with His Prerogative, lest the arrogancy of our reason should question His power, and conclude He could not. And thus I call the effects of Nature the works of GOD, Whose hand and instrument she only is; and therefore to ascribe His actions unto her, is to devolve the honour of the principal agent upon the instrument; which if with reason we may do, then let our hammers rise up and boast they have built our houses, and our pens receive the honour of our writings. I hold there is a general beauty in the works of GOD, and therefore no deformity in any kind or species of creature whatsoever. I cannot tell by what Logick we call a Toad, a Bear, or an Elephant ugly; they being created in those outward shapes and figures which best express the actions of their inward forms, and having past that general

Visitation of GOD, Who saw that all that He had made was good, that is, conformable to His Will, which abhors deformity, and is the rule of order and beauty. There is no deformity but in Monstrosity; wherein, notwithstanding, there is a kind of Beauty; Nature so ingeniously contriving the irregular parts, as they become sometimes more remarkable than the principal Fabrick. To speak yet more narrowly, there was never any thing ugly or mis-shapen, but the Chaos; wherein, notwithstanding, (to speak strictly,) there was no deformity, because no form; nor was it yet impregnant by the voice of GOD. Now Nature is not at variance with Art, nor Art with Nature, they being both servants of His Providence. Art is the perfection of Nature. Were the World now as it was the sixth day, there were yet a Chaos. Nature hath made one World, and Art another. In brief, all things are artificial; for Nature is the Art of GOD. PART I. Gen. i. 31.

SECT. XVII.

This is the ordinary and open way of His Providence, which Art and Industry have in a good part discovered; whose effects we may foretel without an Oracle: to foreshew these, is not Prophesie, but Prognostication. There is another way, full of Meanders and Labyrinths, whereof the Devil and Spirits have no exact Ephemerides; and that is a more particular and obscure method of His Providence, directing the operations of individuals and single Essences: this we call *Fortune*, that serpentine and crooked line, whereby He drawsthose actions His Wisdom intends, in a more unknown and secret way. Providence often falsely called *Fortune*. See below, p. 175

PART I. This cryptick and involved method of His Providence have I ever admired; nor can I relate the History of my life, the occurrences of my days, the escapes of dangers, and hits of chance, with a *Bezo las Manos* to Fortune, or a bare *Gramercy* to my good Stars. Abraham might
Gen. xxii. 13. have thought the Ram in the thicket came thither by accident; humane reason would have
Ex. ii. 3, &c. said that meer chance conveyed Moses in the Ark to the sight of Pharaoh's Daughter: what
Gen. xxxvii. &c. a Labyrinth is there in the story of Joseph, able to convert a Stoick! Surely there are in every man's Life certain rubs, doublings, and wrenches, which pass a while under the effects of chance, but at the last, well examined, prove the meer hand of GOD. 'Twas not dumb chance, that, to discover the Fougade or Powder-plot, contrived a miscarriage in the Letter. I like the Victory of '88 the better for that one occurrence, which our enemies imputed to our dishonour and the partiality of Fortune, to wit, the tempests and contrariety of Winds. King Philip did not detract from the Nation, when he said, *he sent his Armado to fight with men, and not to combate with the Winds.* Where there is a manifest disproportion between the powers and forces of two several agents, upon a Maxime of reason we may promise the Victory to the Superiour; but when unexpected accidents slip in, and unthought of occurrences intervene, these must proceed from a power that owes no obedience to those Axioms; where, as in the writing upon the
Dan. v. 5. wall, we may behold the hand, but see not the

spring that moves it. The success of that petty Province of Holland (of which the Grand Seignour proudly said, *if they should trouble him as they did the Spaniard, he would send his men with shovels and pick-axes, and throw it into the Sea*,) I cannot altogether ascribe to the ingenuity and industry of the people, but the mercy of GOD, that hath disposed them to such a thriving Genius; and to the will of His Providence, that disposeth her favour to each Country in their pre-ordinate season. All cannot be happy at once: for, because the glory of one State depends upon the ruine of another, there is a revolution and vicissitude of their greatness, and must obey the swing of that wheel, not moved by Intelligences, but by the hand of GOD, whereby all Estates arise to their *Zenith* and Vertical points according to their predestinated periods. For the lives, not only of men, but of Commonwealths, and the whole World, run not upon an *Helix* that still enlargeth, but on a Circle, where, arriving to their Meridian, they decline in obscurity, and fall under the Horizon again. PART I.

SECT. XVIII. The term *Fortune* used in a relative sense.

These must not therefore be named the effects of Fortune, but in a relative way, and as we term the works of Nature. It was the ignorance of mans reason that begat this very name, and by a careless term miscalled the Providence of GOD; for there is no liberty for causes to operate in a loose and straggling way; nor any effect whatsoever, but hath its warrant from some universal or superiour Cause. 'Tis not a ridi-

PART I. culous devotion to say a prayer before a game at Tables; for even in *sortilegies* and matters of greatest uncertainty, there is a setled and preordered course of effects. It is we that are blind, not Fortune: because our Eye is too dim to discover the mystery of her effects, we foolishly paint her blind, and hoodwink the Providence of the Almighty. I cannot justifie that contemptible Proverb, *That fools only are Fortunate*, or that insolent Paradox, *That a wise man is out of the reach of Fortune;* much less those opprobrious epithets of Poets, *Whore*, *Bawd*, and *Strumpet*. 'Tis, I confess, the common fate of men of singular gifts of mind to be destitute of those of Fortune, which doth not any way deject the Spirit of wiser judgements, who throughly understand the justice of this proceeding; and being inriched with higher donatives, cast a more careless eye on these vulgar parts of felicity. It is a most unjust ambition to desire to engross the mercies of the Almighty, not to be content with the goods of mind, without a possession of those of body or Fortune; and it is an error worse than heresie, to adore these complemental and circumstantial pieces of felicity, and undervalue those perfections and essential points of happiness wherein we resemble our Maker. To wiser desires it is satisfaction enough to deserve, though not to enjoy, the favours of Fortune: let Providence provide for Fools. 'Tis not partiality, but equity in GOD, Who deals with us but as our natural Parents: those that are able of Body and Mind He leaves to their deserts; to

those of weaker merits He imparts a larger portion, and pieces out the defect of one by the excess of the other. Thus have we no just quarrel with Nature for leaving us naked ; or to envy the Horns, Hoofs, Skins, and Furs of other Creatures, being provided with Reason, that can supply them all. We need not labour with so many Arguments to confute Judicial Astrology ; for, if there be a truth therein, it doth not injure Divinity. If to be born under *Mercury* disposeth us to be witty, under *Jupiter* to be wealthy; I do not owe a Knee unto these, but unto that merciful Hand that hath ordered my indifferent and uncertain nativity unto such benevolous Aspects. Those that hold that all things are governed by Fortune, had not erred, had they not persisted there. The Romans, that erected a Temple to Fortune, acknowledged therein, though in a blinder way, somewhat of Divinity ; for, in a wise supputation, all things begin and end in the Almighty. There is a nearer way to Heaven than Homer's Chain ; an easie Logic may conjoyn Heaven and Earth in one Argument, and with less than a *Sorites* resolve all things into GOD. For though we christen effects by their most sensible and nearest Causes, yet is GOD the true and infallible Cause of all ; whose concourse, though it be general, yet doth it subdivide it self into the particular Actions of every thing, and is that Spirit, by which each singular Essence not only subsists, but performs its operation.

PART I.

Iliad, viii. 19.

The bad construction and perverse comment on these pair of second Causes, or visible hands

SECT. XIX. Danger of

PART I. confounding the First with second causes.

of GOD, have perverted the Devotion of many unto Atheism; who, forgetting the honest Advisoes of Faith, have listened unto the conspiracy of Passion and Reason. I have therefore always endeavoured to compose those Feuds and angry Dissentions between Affection, Faith, and Reason; for there is in our Soul a kind of Triumvirate, or triple Government of three Competitors, which distract the Peace of this our Commonwealth, not less than did that other the State of Rome.

Passion, Reason, Faith.

As Reason is a Rebel unto Faith, so Passion unto Reason: as the propositions of Faith seem absurd unto Reason, so the Theorems of Reason unto Passion, and both unto Reason. Yet a moderate and peaceable discretion may so state and order the matter, that they may be all Kings, and yet make but one Monarchy, every one exercising his Soveraignty and Prerogative in a due time and place, according to the restraint and limit of circumstance. There is, as in Philosophy, so in Divinity, sturdy doubts and boisterous Objections, wherewith the unhappiness of our knowledge too nearly acquainteth us. More of these no man hath known than myself, which I confess I conquered, not in a martial posture, but on my Knees. For our endeavours are not only to combat with doubts, but always to dispute with the Devil. The villany of that Spirit takes a hint of Infidelity from our Studies, and, by demonstrating a naturality in one way, makes us mistrust a miracle in another. Thus, having perused the *Archidoxis* and read the secret Sympathies

See below, p. 106.

of things, he would disswade my belief from the miracle of the Brazen Serpent, make me conceit that Image worked by Sympathy, and was but an Ægyptian trick to cure their Diseases without a miracle. Again, having seen some experiments of *Bitumen*, and having read far more of *Naphtha*, he whispered to my curiosity the fire of the Altar might be natural; and bid me mistrust a miracle in Elias, when he entrenched the Altar round with Water; for that inflamable substance yields not easily unto Water, but flames in the Arms of its Antagonist. And thus would he inveagle my belief to think the combustion of Sodom might be natural, and that there was an Asphaltick and Bituminous nature in that Lake before the Fire of Gomorrah. I know that *Manna* is now plentifully gathered in Calabria; and Josephus tells me, in his days it was as plentiful in Arabia; the Devil therefore made the *quære*, *Where was then the miracle in the days of Moses? the Israelites saw but that in his time, the Natives of those Countries behold in ours.* Thus the Devil played at Chess with me, and yielding a Pawn, thought to gain a Queen of me, taking advantage of my honest endeavours; and whilst I laboured to raise the structure of my Reason, he strived to undermine the edifice of my Faith.

PART I.

Numb. xxi. 9.

1 Kings xviii.

Gen. xix. 24.

Antiq. Jud. iii. 1, § 6.

Neither had these or any other ever such advantage of me, as to incline me to any point of Infidelity or desperate positions of Atheism; for I have been these many years of opinion there was never any. Those that held Religion was the difference of Man from Beasts, have

SECT. XX. Atheism can hardly exist.

PART I. spoken probably, and proceed upon a principle as inductive as the other. That doctrine of Epicurus, that denied the Providence of GOD, was no Atheism, but a magnificent and high strained conceit of His Majesty, which he deemed too sublime to mind the trivial Actions of those inferiour Creatures. That *fatal Necessity* of the Stoicks is nothing but the immutable Law of His Will. Those that heretofore denied the Divinity of the HOLY GHOST, have been condemned but as Hereticks; and those that now deny our Saviour, (though more than Hereticks,) are not so much as Atheists; for, though they deny two persons in the Trinity, they hold, as we do, there is but one GOD.

That Villain and Secretary of Hell, that composed that miscreant piece *Of the Three Impostors*, though divided from all Religions, and was neither Jew, Turk, nor Christian, was not a positive Atheist. I confess every Country hath its Machiavel, every Age its Lucian, whereof common Heads must not hear, nor more advanced Judgments too rashly venture on: it is the Rhetorick of Satan, and may pervert a loose or prejudicate belief.

SECT. XXI. Inconsistency of unbelief.

I confess I have perused them all, and can discover nothing that may startle a discreet belief; yet are there heads carried off with the Wind and breath of such motives. I remember a Doctor in Physick, of Italy, who could not perfectly believe the immortality of the Soul, because Galen seemed to make a doubt thereof. With another I was familiarly acquainted in

tom. iv. p. 775, ed. Kühn.

France, a Divine, and a man of singular parts, that on the same point was so plunged and gravelled with three lines of Seneca, that all our Antidotes, drawn from both Scripture and Philosophy, could not expel the poyson of his errour. There are a set of Heads, that can credit the relations of Mariners, yet question the Testimonies of St. Paul; and peremptorily maintain the traditions of Ælian or Pliny, yet in Histories of Scripture raise Queries and Objections, believing no more than they can parallel in humane Authors. I confess there are in Scripture Stories that do exceed the Fables of Poets, and to a captious Reader sound like *Garagantua* or *Bevis*. Search all the Legends of times past, and the fabulous conceits of these present, and 'twill be hard to find one that deserves to carry the Buckler unto Sampson; yet is all this of an easie possibility, if we conceive a Divine concourse, or an influence but from the little Finger of the Almighty. It is impossible that either in the discourse of man, or in the infallible Voice of GOD, to the weakness of our apprehensions, there should not appear irregularities, contradictions, and antinomies: my self could shew a Catalogue of doubts, never yet imagined nor questioned, as I know, which are not resolved at the first hearing; not fantastick Queries or Objections of Air, for I cannot hear of Atoms in Divinity. I can read the History of the Pigeon that was sent out of the Ark, and returned no more, yet not question how she found out her Mate that was left behind: that Lazarus was

PART I.

Troad. 379, &c.

Many questions may be raised not worthy of solution;

Gen. viii. 8, &c.

PART I. raised from the dead, yet not demand where in
St. John xi. the interim his Soul awaited; or raise a Law-case, whether his Heir might lawfully detain his inheritance bequeathed unto him by his death, and he, though restored to life, have no Plea or Title unto his former possessions. Whether Eve
Gen. ii. 21. was framed out of the left side of Adam, I dispute not; because I stand not yet assured which is the right side of a man, or whether there be any such distinction in Nature: that she was edified out of the Rib of Adam I believe, yet raise no question who shall arise with that Rib at the Resurrection. Whether Adam was an Hermaphrodite, as the Rabbins contend upon the Letter of the Text, because it is contrary to
Gen. i. 27. reason, there should be an Hermaphrodite before there was a Woman, or a composition of two Natures before there was a second composed. Likewise, whether the World was created in Autumn, Summer, or the Spring, because it was created in them all; for whatsoever Sign the Sun possesseth, those four Seasons are actually existent. It is the nature of this Luminary to distinguish the several Seasons of the year, all which it makes at one time in the whole Earth, and successive in any part thereof. There are a bundle of curiosities, not only in Philosophy, but in Divinity, proposed and discussed by men of most supposed abilities, which indeed are not worthy our vacant hours, much less our serious Studies: Pieces only fit to be placed in *Pantagruel's* Library, or bound up with Tartaretus *De modo Cacandi.*

PART I. SECT. XXII. others, which are often raised, may be easily solved;

These are niceties that become not those that peruse so serious a Mystery. There are others more generally questioned and called to the Bar, yet methinks of an easie and possible truth.

'Tis ridiculous to put off or drown the general Flood of Noah in that particular inundation of Deucalion. That there was a Deluge once, seems not to me so great a Miracle, as that there is not one always. How all the kinds of Creatures, not only in their own bulks, but with a competency of food and sustenance, might be preserved in one Ark, and within the extent of three hundred Cubits, to a reason that rightly examines it, will appear very feasible. There is another secret, not contained in the Scripture, which is more hard to comprehend, and put the honest Father to the refuge of a Miracle; and that is, not only how the distinct pieces of the World, and divided Islands, should be first planted by men, but inhabited by Tigers, Panthers, and Bears. How America abounded with Beasts of prey and noxious Animals, yet contained not in it that necessary Creature, a Horse, is very strange. By what passage those, not only Birds, but dangerous and unwelcome Beasts, came over; how there be Creatures there, which are not found in this Triple Continent; (all which must needs be strange unto us, that hold but one Ark, and that the Creatures began their progress from the Mountains of Ararat:) they who, to salve this, would make the Deluge particular, proceed upon a principle that I can no way grant; not only upon the negative of Holy Scriptures, but

Gen. vi. 14, &c.

PART I. of mine own Reason, whereby I can make it probable, that the World was as well peopled in the time of Noah as in ours; and fifteen hundred years to people the World, as full a time for them, as four thousand years since have been to us.

others may admit a free dispute; There are other assertions and common Tenents drawn from Scripture, and generally believed as Scripture, whereunto, notwithstanding, I would never betray the liberty of my Reason.

Gen. v. 27. 'Tis a Postulate to me, that Methusalem was the longest liv'd of all the Children of Adam; and no man will be able to prove it, when, from the process of the Text, I can manifest it may be otherwise. That Judas perished by hanging himself, there is no certainty in Scripture: though in one place it seems to affirm it, and by a doubtful word hath given occasion to translate it; yet in another place, in a more punctual description, it makes it improbable, and seems to overthrow it. That our Fathers, after the Flood, erected the Tower of Babel to preserve themselves against a second Deluge, is generally opinioned and believed; yet is there another intention of theirs expressed in Scripture: besides, it is improbable from the circumstance of the place, that is, a plain in the Land of Shinar. These are no points of Faith, and therefore may admit a free dispute.

St. Matth. xxvii. 5. ἀπήγξατο. Acts i. 18.

Gen. xi. 4.

and others are inconsequent. There are yet others, and those familiarly concluded from the Text, wherein (under favour,) I see no consequence. The Church of Rome confidently proves the opinion of Tutelary Angels

from that Answer, when Peter knockt at the Door, '*Tis not he, but his Angel;* that is, (might some say,) his *Messenger*, or some body from him; for so the Original signifies, and is as likely to be the doubtful Families meaning. This exposition I once suggested to a young Divine, that answered upon this point; to which I remember the Franciscan Opponent replyed no more, but *That it was a new, and no authentick interpretation.* PART I. Acts xii. 15. ἄγγελος.

These are but the conclusions and fallible discourses of man upon the Word of GOD, for such I do believe the Holy Scriptures: yet, were it of man, I could not chuse but say, it was the singularest and superlative piece that hath been extant since the Creation. Were I a Pagan, I should not refrain the Lecture of it; and cannot but commend the judgment of Ptolomy, that thought not his Library compleat without it. The Alcoran of the Turks (I speak without prejudice,) is an ill composed Piece, containing in it vain and ridiculous Errors in Philosophy, impossibilities, fictions, and vanities beyond laughter, maintained by evident and open Sophisms, the Policy of Ignorance, deposition of Universities, and banishment of Learning, that hath gotten Foot by Arms and violence: this without a blow hath disseminated it self through the whole Earth. It is not unremarkable what Philo first observed, that the Law of Moses continued two thousand years without the least alteration; whereas, we see the Laws of other Common-weals do alter with occasions; and even those that SECT. XXIII. The Bible the best of books. *De Vitâ Mosis*, ii. 3.

PART I. pretended their original from some Divinity, to have vanished without trace or memory. I believe, besides Zoroaster, there were divers that writ before Moses, who, notwithstanding, have suffered the common fate of time. Mens Works have an age like themselves; and though they out-live their Authors, yet have they a stint and period to their duration: this only is a work too hard for the teeth of time, and cannot perish but in the general Flames, when all things shall confess their Ashes.

SECT. XXIV. "Of making many books there is no end." (Eccl. xii. 12.)

I have heard some with deep sighs lament the lost lines of Cicero; others with as many groans deplore the combustion of the Library of Alexandria: for my own part, I think there be too many in the World, and could with patience behold the urn and ashes of the Vatican, could I, with a few others, recover the perished leaves of Solomon. I would not omit a Copy of Enoch's Pillars, had they many nearer Authors than Josephus, or did not relish somewhat of the Fable. Some men have written more than others have spoken; Pineda quotes more Authors in one work, than are necessary in a whole World. Of those three great inventions in Germany, there are two which are not without their incommodities, and 'tis disputable whether they exceed not their use and commodities. 'Tis not a melancholy *Utinam* of my own, but the desires of better heads, that there were a general Synod; not to unite the incompatible difference of Religion, but for the benefit of learning, to reduce it as it lay at first, in a few and solid Authors; and

1 Kings iv. 32, 33.

Antiq. Jud. i. 2. § 3.

to condemn to the fire those swarms and millions of Rhapsodies, begotten only to distract and abuse the weaker judgements of Scholars, and to maintain the trade and mystery of Typographers. PART I.

I cannot but wonder with what exception the Samaritans could confine their belief to the Pentateuch, or five Books of Moses. I am ashamed at the Rabbinical Interpretation of the Jews upon the Old Testament, as much as their defection from the New: and truly it is beyond wonder, how that contemptible and degenerate issue of Jacob, once so devoted to Ethnick Superstition, and so easily seduced to the Idolatry of their Neighbours, should now in such an obstinate and peremptory belief adhere unto their own Doctrine, expect impossibilities, and, in the face and eye of the Church, persist without the least hope of Conversion. This is a vice in *them*, that were a vertue in *us*; for obstinacy in a bad Cause is but constancy in a good. And herein I must accuse those of my own Religion, for there is not any of such a fugitive Faith, such an unstable belief, as a Christian; none that do so oft transform themselves, not unto several shapes of Christianity and of the same Species, but unto more unnatural and contrary Forms of Jew and Mahometan; that, from the name of *Saviour*, can condescend to the bare term of *Prophet*; and, from an old belief that He is come, fall to a new expectation of His coming. It is the promise of CHRIST to make us all one Flock; but how and when this Union shall be, is as obscure to me as the last day. Of those four

SECT. XXV. Obstinacy of the Jews,

and want of constancy among Christians.

St John x. 16.

PART I. Members of Religion we hold a slender proportion. There are, I confess, some new additions, yet small to those which accrew to our Adversaries, and those only drawn from the revolt of Pagans, men but of negative Impieties, and such as deny CHRIST, but because they never heard of Him. But the Religion of the Jew is expresly against the Christian, and the Mahometan against both. For the Turk, in the bulk he now stands, he is beyond all hope of conversion; if he fall asunder, there may be conceived hopes, but not without strong improbabilities. The Jew is obstinate in all fortunes; the persecution of fifteen hundred years hath but confirmed them in their Errour: they have already endured whatsoever may be inflicted, and have suffered in a bad cause, even to the condemnation of their enemies. Persecution is a bad and indirect way to plant Religion: it hath been the unhappy method of angry Devotions, not only to confirm honest Religion, but wicked Heresies, and extravagant Opinions. It was the first stone and Basis of our Faith; none can more justly boast of Persecutions, and glory in the number and valour of Martyrs. For, to speak properly, those are true and almost only examples of fortitude: those that are fetch'd from the field, or drawn from the actions of the Camp, are not oft-times so truely precedents of valour as audacity, and at the best attain but to some bastard piece of fortitude. If we shall strictly examine the circumstances and requisites which Aristotle requires to true and perfect valour, we shall find

The blood of Martyrs the seed of the Church.

Eth. Nicom. iii. 6—9.

the name only in his Master, Alexander, and as little in that Roman Worthy, Julius Cæsar; and if any in that easie and active way have done so nobly as to deserve that name, yet in the passive and more terrible piece these have surpassed, and in a more heroical way may claim the honour of that Title. 'Tis not in the power of every honest Faith to proceed thus far, or pass to Heaven through the flames. Every one hath it not in that full measure, nor in so audacious and resolute a temper, as to endure those terrible tests and trials; who, notwithstanding, in a peaceable way, do truely adore their Saviour, and have (no doubt,) a Faith acceptable in the eyes of GOD. PART I.

SECT. XXVI. Not all are Martyrs who suffer in matters of Religion.

Now, as all that dye in the War are not termed *Souldiers;* so neither can I properly term all those that suffer in matters of Religion, *Martyrs*. The Council of Constance condemns John Huss for an Heretick; the Stories of his own Party stile him a Martyr: he must needs offend the Divinity of both, that says he was neither the one nor the other. There are many (questionless,) canonized on earth, that shall never be Saints in Heaven; and have their names in Histories and Martyrologies, who in the eyes of GOD are not so perfect Martyrs as was that wise Heathen, Socrates, that suffered on a fundamental point of Religion, the Unity of GOD. I have often pitied the miserable Bishop that suffered in the cause of Antipodes; yet cannot chuse but accuse *him* of as much madness, for exposing his living on such a trifle, as those of

PART I. ignorance and folly, that condemned him. I think my conscience will not give me the lye, if I say there are not many extant that in a noble way fear the face of death less than myself; yet, from the moral duty I owe to the Commandment of GOD, and the natural respects that I tender unto the conservation of my essence and being, I would not perish upon a Ceremony, Politick points, or indifferency: nor is my belief of that untractible temper, as not to bow at their obstacles, or connive at matters wherein there are not manifest impieties. The leaven, therefore, and ferment of all, not only civil but Religious actions, is Wisdom; without which, to commit our selves to the flames is Homicide, and (I fear,) but to pass through one fire into another.

SECT. XXVII. Of Miracles. That Miracles are ceased, I can neither prove, nor absolutely deny, much less define the time and period of their cessation. That they survived

Acts iii. 16. CHRIST, is manifest upon the Record of Scripture; that they out-lived the Apostles also, and were revived at the Conversion of Nations many years after, we cannot deny, if we shall not question those Writers whose testimonies we do not controvert in points that make for our own opinions. Therefore that may have some truth in it that is reported by the Jesuites of their Miracles in the Indies; I could wish it were true, or had any other testimony than their own Pens. *They* may easily believe those Miracles abroad, who daily conceive a greater at home, the transmutation of those visible elements into the Body and

Blood of our Saviour. For the conversion of Water into Wine, which He wrought in Cana, or, what the Devil would have had Him done in the Wilderness, of Stones into Bread, compared to this, will scarce deserve the name of a Miracle: though indeed, to speak properly, there is not one Miracle greater than another, they being the extraordinary effects of the Hand of GOD, to which all things are of an equal facility; and to create the World, as easie as one single Creature. For this is also a Miracle, not onely to produce effects against or above Nature, but before Nature; and to create Nature, as great a Miracle as to contradict or transcend her. We do too narrowly define the Power of GOD, restraining it to our capacities. I hold that GOD can do all things; how He should work contradictions, I do not understand, yet dare not therefore deny. I cannot see why the Angel of GOD should question Esdras to recal the time past, if it were beyond His own power; or that GOD should pose mortality in that which He was not able to perform Himself. I will not say GOD cannot, but He will not, perform many things, which we plainly affirm He cannot. This, I am sure, is the mannerliest proposition, wherein, notwithstanding, I hold no Paradox; for, strictly, His power is the same with His will, and they both, with all the rest, do make but one GOD.

PART I. St. John ii.

St. Matth. iv. 3.

All Miracles equally easy to GOD.

2 Esdr. iv. 5.

Therefore that Miracles have been, I do believe; that they may yet be wrought by the living, I do not deny; but have no confidence in those which are fathered on the dead. And

SECT XXVIII. All relations of Miracles not to be received alike.

PART I. this hath ever made me suspect the efficacy of reliques, to examine the bones, question the habits and appurtenances of Saints, and even of CHRIST Himself. I cannot conceive why the Cross that Helena found, and whereon CHRIST Himself dyed, should have power to restore others unto life. I excuse not Constantine from a fall off his Horse, or a mischief from his enemies, upon the wearing those nails on his bridle, which our Saviour bore upon the Cross in His Hands. I compute among your *Pia fraudes*, nor many degrees before consecrated Swords and Roses, that which Baldwyn, King of Jerusalem, returned the Genovese for their cost and pains in his War, to wit, the ashes of John the Baptist. Those that hold the sanctity of their Souls doth leave behind a tincture and sacred faculty on their bodies, speak naturally of Miracles, and do not salve the doubt. Now one reason I tender so little Devotion unto Reliques, is, I think, the slender and doubtful respect I have always held unto Antiquities. For that indeed which I admire, is far before Antiquity, that is, Eternity; and that is, GOD Himself; Who, though He be
Dan. vii. 9. styled *the Ancient of Days*, cannot receive the adjunct of Antiquity; Who was before the World, and shall be after it, yet is not older than it; for in His years there is no Climacter: His duration is Eternity, and far more venerable than Antiquity.

SECT. XXIX. Oracles. But above all things I wonder how the curiosity of wiser heads could pass that great and indisputable Miracle, the cessation of Oracles;

and in what swoun their Reasons lay, to content themselves and sit down with such a far-fetch'd and ridiculous reason as Plutarch alleadgeth for it. The Jews, that can believe the supernatural Solstice of the Sun in the days of Joshua, have yet the impudence to deny the Eclipse, which every Pagan confessed, at His death: but for this, it is evident beyond all contradiction, the Devil himself confessed it. Certainly it is not a warrantable curiosity, to examine the verity of Scripture by the concordance of humane history, or seek to confirm the Chronicle of Hester or Daniel, by the authority of Megasthenes or Herodotus. I confess, I have had an unhappy curiosity this way, till I laughed my self out of it with a piece of Justine, where he delivers that the Children of Israel for being scabbed were banished out of Egypt. And truely since I have understood the occurrences of the World, and know in what counterfeit shapes and deceitful vizards times present represent on the stage things past, I do believe them little more then things to come. Some have been of my opinion, and endeavoured to write the History of their own lives; wherein Moses hath outgone them all, and left not onely the story of his life, but (as some will have it,) of his death also.

PART I.

De Orac. Defectu.

Josh. x. 13.

xxxvi. 2.

Deut. xxxiv.

It is a riddle to me, how this story of Oracles hath not worm'd out of the World that doubtful conceit of Spirits and Witches; how so many learned heads should so far forget their Metaphysicks, and destroy the ladder and scale of creatures, as to question the existence of Spirits.

SECT XXX. Witchcraft

PART I. For my part, I have ever believed, and do now know, that there are Witches: they that doubt of these, do not onely deny *them*, but Spirits; and are obliquely and upon consequence a sort not of Infidels, but Atheists. Those that to confute their incredulity desire to see apparitions, shall questionless never behold any, nor have the power to be so much as Witches; the Devil hath them already in a heresie as capital as Witchcraft; and to appear to them, were but to convert them. Of all the delusions wherewith he deceives mortality, there is not any that puzzleth me more than the Legerdemain of Changelings. I do not credit those transformations of reasonable creatures into beasts, or that the Devil hath a power to transpeciate a man into a Horse, who tempted CHRIST (as a trial of His Divinity,) to convert but stones into bread. I could believe that Spirits use with man the act of carnality, and that in both sexes; I conceive they may assume, steal, or contrive a body, wherein there may be action enough to content decrepit lust, or passion to satisfie more active veneries; yet, in both, without a possibility of generation: and therefore that opinion that Antichrist should be born of the Tribe of Dan by conjunction with the Divil, is ridiculous, and a conceit fitter for a Rabbin than a Christian. I hold that the Devil doth really possess some men, the spirit of Melancholly others, the spirit of Delusion others; that, as the Devil is concealed and denyed by some, so GOD and good Angels are pretended by others, whereof the late

St. Matth. iv. 3.

defection of the Maid of Germany hath left a pregnant example. PART I.

Again, I believe that all that use sorceries, incantations, and spells, are not Witches, or, as we term them, *Magicians*. I conceive there is a traditional Magick, not learned immediately from the Devil, but at second hand from his Scholars, who, having once the secret betrayed, are able, and do emperically practise without his advice, they both proceeding upon the principles of Nature; where actives, aptly conjoyned to disposed passives, will under any Master produce their effects. Thus I think at first a great part of Philosophy was Witchcraft; which, being afterward derived to one another, proved but Philosophy, and was indeed no more but the honest effects of Nature: what, invented by us, is Philosophy, learned from him, is Magick. We do surely owe the discovery of many secrets to the discovery of good and bad Angels. I could never pass that sentence of Paracelsus without an asterisk or annotation; *Ascendens constellatum multa revelat quærentibus magnalia naturæ*, (i.e. *opera* DEI.) I do think that many mysteries ascribed to our own inventions have been the courteous revelations of Spirits; (for those noble essences in Heaven bear a friendly regard unto their fellow Natures on Earth;) and therefore believe that those many prodigies and ominous prognosticks, which fore-run the ruines of States, Princes, and private persons, are the charitable premonitions of good Angels, which more careless enquiries term but the effects of chance and nature.

SECT. XXXI. Philosophy distinguished from Magic.

The suggestions of Angels.

PART I. SECT. XXXII. The Spirit of God diffused throughout the World.

Now, besides these particular and divided Spirits, there may be (for ought I know,) an universal and common Spirit to the whole World. It was the opinion of Plato, and it is yet of the Hermetical Philosophers. If there be a common nature that unites and tyes the scattered and divided individuals into one species, why may there not be one that unites them all? However, I am sure there is a common Spirit that plays within us, yet makes no part of us; and that is, the Spirit of GOD, the fire and scintillation of that noble and mighty Essence, which is the life and radical heat of Spirits, and those essences that know not the vertue of the Sun; a fire quite contrary to the fire of Hell. This is that gentle heat that brooded on the waters, and in six days hatched the World; this is that irradiation that dispels the mists of Hell, the clouds of horrour, fear, sorrow, despair; and preserves the region of the mind in serenity. Whosoever feels not the warm gale and gentle ventilation of this Spirit, though I feel his pulse, I dare not say he lives: for truely, without this, to me there is no heat under the Tropick; nor any light, though I dwelt in the body of the Sun.

Gen. i. 2.

> As, when the labouring Sun hath wrought his track
> Up to the top of lofty Cancers back,
> The ycie Ocean cracks, the frozen pole
> Thaws with the heat of the Celestial coale:
> So, when Thy absent beams begin t' impart
> Again a Solstice on my frozen heart,
> My winter's ov'r, my drooping spirits sing,
> And every part revives into a Spring.

But if Thy quickning beams a while decline,
And with their light bless not this Orb of mine,
A chilly frost surpriseth every member,
And in the midst of June I feel December.
O how this earthly temper doth debase
The noble Soul, in this her humble place;
Whose wingy nature ever doth aspire
To reach that place whence first it took its fire.
These flames I feel, which in my heart do dwell,
Are not Thy beams, but take their fire from Hell:
O quench them all, and let Thy Light divine
Be as the Sun to this poor Orb of mine;
And to Thy sacred Spirit convert those fires,
Whose earthly fumes choak my devout aspires.

SECT. XXXIII. Of guardian and attendant Spirits.

Therefore for Spirits, I am so far from denying their existence, that I could easily believe, that not onely whole Countries, but particular persons, have their Tutelary and Guardian Angels. It is not a new opinion of the Church of Rome, but an old one of Pythagoras and Plato; there is no heresie in it; and if not manifestly defin'd in Scripture, yet is it an opinion of a good and wholesome use in the course and actions of a mans life, and would serve as an Hypothesis to salve many doubts, whereof common Philosophy affordeth no solution. Now, if you demand my opinion and Metaphysicks of their natures, I confess them very shallow; most of them in a negative way, like that of GOD; or in a comparative, between ourselves and fellow-creatures; for there is in this Universe a Stair, or manifest Scale of creatures, rising not disorderly, or in confusion, but with a comely method and proportion. Between creatures of meer existence, and things of life, there is a large disproportion of nature; between plants, and animals or

See below, p. 56

PART I. creatures of sense, a wider difference; between them and Man, a far greater: and if the proportion hold one, between Man and Angels there should be yet a greater. We do not comprehend their natures, who retain the first definition of Porphyry, and distinguish them from our selves by immortality; for before his Fall, 'tis thought, Man also was Immortal; yet must we needs affirm that he had a different essence from the Angels. Having therefore no certain knowledge of their Natures, 'tis no bad method of the Schools, whatsoever perfection we find obscurely in our selves, in a more compleat and absolute way to ascribe unto them. I believe they have an extemporary knowledge, and upon the first motion of their reason do what we cannot without study or deliberation; that they know things by their forms, and define by specifical difference what we describe by accidents and properties; and therefore probabilities to us may be demonstrations unto them: that they have knowledge not onely of the specifical, but numerical forms of individuals, and understand by what reserved difference each single Hypostasis (besides the relation to its species,) becomes its numerical self: that, as the Soul hath a power to move the body it informs, so there's a faculty to move any, though inform none: ours upon restraint of time, place, and distance; but that invisible hand that conveyed Habakkuk to the Lyons Den, or Philip to Azotus, infringeth this rule, and hath a secret conveyance, wherewith mortality is not acquainted. If they have that intuitive knowledge,

Bel and the Dragon 36. Acts viii. 40.

whereby as in reflexion they behold the thoughts of one another, I cannot peremptorily deny but they know a great part of ours. They that, to refute the Invocation of Saints, have denied that they have any knowledge of our affairs below, have proceeded too far, and must pardon my opinion, till I can throughly answer that piece of Scripture, *At the conversion of a sinner the Angels in Heaven rejoyce.* I cannot, with those in that great Father, securely interpret the work of the first day, *Fiat lux*, to the creation of Angels; though I confess, there is not any creature that hath so neer a glympse of their nature as light in the Sun and Elements. We stile it a bare accident; but, where it subsists alone, 'tis a spiritual Substance, and may be an Angel: in brief, conceive light invisible, and that is a Spirit. PART I. St. Luke xv. 10.

These are certainly the Magisterial and master-pieces of the Creator, the Flower, or (as we may say,) the best part of nothing; actually existing, what we are but in hopes and probability. We are onely that amphibious piece between a corporal and spiritual Essence, that middle form that links those two together, and makes good the Method of GOD and Nature, that jumps not from extreams, but unites the incompatible distances by some middle and participating natures. That we are the breath and similitude of GOD, it is indisputable, and upon record of Holy Scripture; but to call ourselves a Microcosm, or little World, I thought it only a pleasant trope of Rhetorick, till my neer judgement and second thoughts told me there was a real truth therein. SECT. XXXIV. Man a Microcosm, partaking of the nature of all created essences. Gen. i. 27; ii. 7.

PART I. See above, p. 53.

For first we are a rude mass, and in the rank of creatures which onely are, and have a dull kind of being, not yet priviledged with life, or preferred to sense or reason; next we live the life of Plants, the life of Animals, the life of Men, and at last the life of Spirits, running on in one mysterious nature those five kinds of existences, which comprehend the creatures, not onely of the World, but of the Universe. Thus is Man that great and true *Amphibium*, whose nature is disposed to live, not onely like other creatures in divers elements, but in divided and distinguished worlds: for though there be but one to sense, there are two to reason, the one visible, the other invisible; whereof Moses seems to have left description, and of the other so obscurely, that some parts thereof are yet in controversie. And truely, for the first chapters of Genesis, I must confess a great deal of obscurity; though Divines have to the power of humane reason endeavoured to make all go in a literal meaning, yet those allegorical interpretations are also probable, and perhaps the mystical method of Moses bred up in the Hieroglyphical Schools of the Egyptians.

SECT. XXXV. Of Creation.

Now for that immaterial world, methinks we need not wander so far as beyond the first moveable; for even in this material Fabrick the Spirits walk as freely exempt from the affection of time, place, and motion, as beyond the extreamest circumference. Do but extract from the corpulency of bodies, or resolve things beyond their first matter, and you discover the habitation of

Angels, which if I call the ubiquitary and omnipresent Essence of GOD, I hope I shall not offend Divinity: for before the Creation of the World GOD was really all things. For the Angels He created no new World, or determinate mansion, and therefore they are everywhere where is His Essence, and do live at a distance even in Himself. That GOD made all things for Man, is in some sense true, yet not so far as to subordinate the Creation of those purer Creatures unto ours, though as *ministring Spirits* they do, and are willing to fulfil the will of GOD in these lower and sublunary affairs of Man. GOD made all things for Himself, and it is impossible He should make them for any other end than His own Glory; it is all He can receive, and all that is without Himself. For, honour being an external adjunct, and in the honourer rather than in the person honoured, it was necessary to make a Creature, from whom He might receive this homage; and that is, in the other world, Angels, in this, Man; which when we neglect, we forget the very end of our Creation, and may justly provoke GOD, not onely to repent that He hath made the World, but that He hath sworn He would not destroy it. That there is but one World, is a conclusion of Faith: Aristotle with all his Philosophy hath not been able to prove it, and as weakly that the World was eternal. That dispute much troubled the Pen of the ancient Philosophers, but Moses decided that question, and all is salved with the new term of a *Creation*, that is, a production of something out of

PART I.

Heb. i. 14.

Gen. vi. 6. ix. 9–17.

See above, p. 21.

PART I. nothing. And what is that? whatsoever is opposite to something; or more exactly, that which is truely contrary unto GOD: for He onely is, all others have an existence with dependency, and are something but by a distinction. And herein is Divinity conformant unto Philosophy, and generation not onely founded on contrarieties, but also creation; GOD, being all things, is contrary unto nothing, out of which were made all things, and so nothing became something, and Omneity informed Nullity into an Essence.

SECT. XXXVI. Man the masterpiece of Creation. Gen. i. 20—25. Gen. ii. 7.

The whole Creation is a Mystery, and particularly that of Man. At the blast of His mouth were the rest of the Creatures made, and at His bare word they started out of nothing: but in the frame of Man (as the Text describes it,) He played the sensible operator, and seemed not so much to create, as make him. When He had separated the materials of other creatures, there consequently resulted a form and soul; but, having raised the walls of Man, He was driven to a second and harder creation of a substance like Himself, an incorruptible and immortal Soul. For these two affections we have the Philosophy and opinion of the Heathens, the flat affirmative of Plato, and not a negative from Aristotle. There is another scruple cast in by Divinity concerning its production, much disputed in the Germane auditories, and with that indifferency and equality of arguments, as leave the controversie undetermined. I am not of Paracelsus mind, that boldly delivers a receipt to make a man without conjunction; yet cannot but

Opera, tom. vi. p. 201, ed. Francof.

wonder at the multitude of heads that do deny traduction, having no other argument to confirm their belief then that Rhetorical sentence and *Antimetathesis* of Augustine, *Creando infunditur, infundendo creatur*. Either opinion will consist well enough with Religion: yet I should rather incline to this, did not one objection haunt me, (not wrung from speculations and subtilties, but from common sense and observation; not pickt from the leaves of any Author, but bred amongst the weeds and tares of mine own brain;) and this is a conclusion from the equivocal and monstrous productions in the conjunction of Man with Beast: for if the Soul of man be not transmitted and transfused in the seed of the Parents, why are not those productions meerly beasts, but have also an impression and tincture of reason in as high a measure as it can evidence it self in those improper Organs? Nor, truely, can I peremptorily deny that the Soul, in this her sublunary estate, is wholly and in all acceptions inorganical; but that for the performance of her ordinary actions there is required not onely a symmetry and proper disposition of Organs, but a Crasis and temper correspondent to its operations: yet is not this mass of flesh and visible structure the instrument and proper corps of the Soul, but rather of Sense, and that the hand of Reason. In our study of Anatomy there is a mass of mysterious Philosophy, and such as reduced the very Heathens to Divinity: yet, amongst all those rare discoveries and curious pieces I find in the PART I.

PART I. Fabrick of Man, I do not so much content my self, as in that I find not, there is no Organ or Instrument for the rational Soul; for in the brain, which we term the seat of Reason, there is not any thing of moment more than I can discover in the crany of a beast: and this is a sensible and no inconsiderable argument of the inorganity of the Soul, at least in that sense we usually so receive it. Thus we are men, and we know not how: there is something in us that can be without us, and will be after us; though it is strange that it hath no history what it was before us, nor cannot tell how it entred in us.

SECT. XXXVII. Of the perishable body.

Now, for these walls of flesh, wherein the Soul doth seem to be immured before the Resurrection, it is nothing but an elemental composition, and a Fabrick that must fall to ashes. *All flesh is grass,* is not onely metaphorically, but litterally, true; for all those creatures we behold are but the herbs of the field, digested into flesh in them, or more remotely carnified in our selves. Nay further, we are what we all abhor, *Anthropophagi* and Cannibals, devourers not onely of men, but of our selves; and that not in an allegory, but a positive truth: for all this mass of flesh which we behold, came in at our mouths; this frame we look upon, hath been upon our trenchers; in brief, we have devour'd our selves. I cannot believe the wisdom of Pythagoras did ever positively, and in a literal sense, affirm his Metempsychosis, or impossible transmigration of the Souls of men into beasts. Of all Metamorphoses or transmigrations, I believe only one

Isa. xl. 6.

that is of Lots wife ; for that of Nebuchodonosor proceeded not so far: in all others I conceive there is no further verity than is contained in their implicite sense and morality. I believe that the whole frame of a beast doth perish, and is left in the same state after death as before it was materialled unto life : that the Souls of men know neither contrary nor corruption ; that they subsist beyond the body, and outlive death by the priviledge of their proper natures, and without a Miracle; that the Souls of the faithful, as they leave Earth, take possession of Heaven : that those apparitions and ghosts of departed persons are not the wandring souls of men, but the unquiet walks of Devils, prompting and suggesting us unto mischief, blood, and villany ; instilling and stealing into our hearts that the blessed Spirits are not at rest in their graves, but wander sollicitous of the affairs of the World. But that those phantasms appear often, and do frequent Cœmeteries, Charnel-houses, and Churches, it is because those are the dormitories of the dead, where the Devil, like an insolent Champion, beholds with pride the spoils and Trophies of his Victory over Adam.

PART I. Gen. xix. 26. Dan. iv. 33.

SECT. XXXVIII. 2 Esdr. vii. 48. Death hath no terrors for a Christian.

This is that dismal conquest we all deplore, that makes us so often cry, *O Adam, quid fecisti ?* I thank GOD I have not those strait ligaments, or narrow obligations to the World, as to dote on life, or be convulst and tremble at the name of death. Not that I am insensible of the dread and horrour thereof; or by raking into the bowels of the deceased, continual sight of

PART I. Anatomies, Skeletons, or Cadaverous reliques, like Vespilloes, or Grave-makers, I am become stupid, or have forgot the apprehension of Mortality; but that, marshalling all the horrours, and contemplating the extremities thereof, I find not any thing therein able to daunt the courage of a man, much less a well-resolved Christian; and therefore am not angry at the errour of our first Parents, or unwilling to bear a part of this common fate, and like the best of them to dye, that is, to cease to breathe, to take a farewel of the elements, to be a kind of nothing for a moment, to be within one instant of a Spirit. When I take a full view and circle of my self without this reasonable moderator, and equal piece of Justice, Death, I do conceive my self the miserablest person extant. Were there not another life that I hope for, all the vanities of this World should not intreat a moments breath from me: could the Devil work my belief to imagine I could never dye, I would not outlive that very thought. I have so abject a conceit of this common way of existence, this retaining to the Sun and Elements, I cannot think this is to be a Man, or to live according to the dignity of humanity. In exspectation of a better, I can with patience embrace this life, yet in my best meditations do often defie death; I honour any man that contemns it, nor can I highly love any that is afraid of it: this makes me naturally love a Souldier, and honour those tattered and contemptible Regiments that will die at the command of a Sergeant. For a Pagan there may be

some motives to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this Dilemma, that he is too sensible of this life, or hopeless of the life to come. PART I.

Some Divines count Adam thirty years old at his Creation, because they suppose him created in the perfect age and stature of man. And surely we are all out of the computation of our age, and every man is some months elder than he bethinks him; for we live, move, have a being, and are subject to the actions of the elements, and the malice of diseases, in that other World, the truest Microcosm, the Womb of our Mother. For besides that general and common existence we are conceived to hold in our Chaos, and whilst we sleep within the bosome of our causes, we enjoy a being and life in three distinct worlds, wherein we receive most manifest graduations. In that obscure World and Womb of our Mother, our time is short, computed by the Moon, yet longer then the days of many creatures that behold the Sun; our selves being not yet without life, sense, and reason; though for the manifestation of its actions, it awaits the opportunity of objects, and seems to live there but in its root and soul of vegetation. Entring afterwards upon the scene of the World, we arise up and become another creature, performing the reasonable actions of man, and obscurely manifesting that part of Divinity in us; but not in complement and perfection, till we have once more cast our secondine, that is, this slough of SECT. XXXIX

Man has three separate states of existence:

1. in the womb;

2. in this world;

3. in the next.

PART I. flesh, and are delivered into the last World, that
2 Cor. xii. 4. is, that ineffable place of Paul, that proper *ubi* of Spirits. The smattering I have of the Philosophers Stone (which is something more then the perfect exaltation of gold,) hath taught me a great deal of Divinity, and instructed my belief, how that immortal spirit and incorruptible substance of my Soul may lye obscure, and sleep a while within this house of flesh. Those strange and mystical transmigrations that I have observed in Silk-worms, turned my Philosophy into Divinity. There is in these works of nature, which seem to puzzle reason, something Divine, and hath more in it then the eye of a common spectator doth discover.

SECT. XL. Death to be ashamed of rather than feared.

I am naturally bashful; nor hath conversation, age, or travel, been able to effront or enharden me; yet I have one part of modesty which I have seldom discovered in another, that is, (to speak truely,) I am not so much afraid of death, as ashamed thereof. 'Tis the very disgrace and ignominy of our natures, that in a moment can so disfigure us, that our nearest friends, Wife, and Children, stand afraid and start at us: the Birds and Beasts of the field, that before in a natural fear obeyed us, forgetting all allegiance, begin to prey upon us. This very conceit hath in a tempest disposed and left me willing to be swallowed up in the abyss of waters, wherein I had perished unseen, unpitied, without wondering eyes, tears of pity, Lectures of mortality, and none had said,

Virgil, *Æn.* ii. 274. *Quantum mutatus ab illo!*

Not that I am ashamed of the Anatomy of my parts, or can accuse Nature for playing the bungler in any part of me, or my own vitious life for contracting any shameful disease upon me, whereby I might not call my self as wholesome a morsel for the worms as any. PART I.

Some, upon the courage of a fruitful issue, wherein, as in the truest Chronicle, they seem to outlive themselves, can with greater patience away with death. This conceit and counterfeit subsisting in our progenies seems to me a meer fallacy, unworthy the desires of a man that can but conceive a thought of the next World; who, in a nobler ambition, should desire to live in his substance in Heaven, rather than his name and shadow in the earth. And therefore at my death I mean to take a total adieu of the World, not caring for a Monument, History, or Epitaph, not so much as the bare memory of my name to be found any where but in the universal Register of GOD. I am not yet so Cynical as to approve the Testament of Diogenes; nor do I altogether allow that *Rodomontado* of Lucan, SECT. XLI. Posthumous fame not to be desired.

Phars. vii 819.

—— *Cælo tegitur, qui non habet urnam.*

He that unburied lies wants not his Herse,
For unto him a Tomb's the Universe.

but commend in my calmer judgement those ingenuous intentions that desire to sleep by the urns of their Fathers, and strive to go the neatest way unto corruption. I do not envy the temper of Crows and Daws, nor the numerous and weary

PART I.

days of our Fathers before the Flood. If there be any truth in Astrology, I may outlive a Jubilee: as yet I have not seen one revolution of Saturn, nor hath my pulse beat thirty years; and yet, excepting one, have seen the Ashes and left under ground all the Kings of Europe; have been contemporary to three Emperours, four Grand Signiours, and as many Popes. Methinks I have outlived my self, and begin to be weary of the Sun; I have shaken hands with delight, in my warm blood and Canicular days, I perceive I do anticipate the vices of age; the World to me is but a dream or mock-show, and we all therein but Pantalones and Anticks, to my severer contemplations.

See below, p. 208.

SECT. XLII. Length of days not to be prayed for,

It is not, I confess, an unlawful Prayer to desire to surpass the days of our Saviour, or wish to outlive that age wherein He thought fittest to dye; yet if (as Divinity affirms,) there shall be no gray hairs in Heaven, but all shall rise in the perfect state of men, we do but outlive those perfections in this World, to be recalled unto them by a greater Miracle in the next, and run on here but to be retrograde hereafter. Were there any hopes to outlive vice, or a point to be super-annuated from sin, it were worthy our knees to implore the days of Methuselah. But age doth not rectify, but incurvate our natures, turning bad dispositions into worser habits, and (like diseases,) brings on incurable vices; for every day as we grow weaker in age, we grow stronger in sin, and the number of our days doth but make our sins innumerable. The same

as age doth but increase our vices.

See below, p. 191.

vice committed at sixteen, is not the same, PART I.
though it agree in all other circumstances, at forty, but swells and doubles from the circumstance of our ages; wherein, besides the constant and inexcusable habit of transgressing, the maturity of our judgement cuts off pretence unto excuse or pardon. Every sin, the oftner it is committed, the more it acquireth in the quality of evil; as it succeeds in time, so it proceeds in degrees of badness; for as they proceed they ever multiply, and, like figures in Arithmetick, the last stands for more than all that went before it. And though I think no man can live well once, but he that could live twice, yet for my own part I would not live over my hours past, or begin again the thread of my days: not upon Cicero's ground, because I have lived them well, but for fear I should live them worse. I find my growing Judgment daily instruct me how to be better, but my untamed affections and confirmed vitiosity makes me daily do worse. I find in my confirmed age the same sins I discovered in my youth; I committed many then, because I was a Child; and because I commit them still, I am yet an infant. Therefore I perceive a man may be twice a Child, before the days of dotage; and stand in need of Æsons Bath before threescore.

SECT. XLIII. A special Providence preserves our lives.

And truly there goes a great deal of providence to produce a mans life unto threescore: there is more required than an able temper for those years; though the radical humour contain in it sufficient oyl for seventy, yet I perceive in

PART I. some it gives no light past thirty: men assign not all the causes of long life, that write whole Books thereof. They that found themselves on the radical balsome, or vital sulphur of the parts, determine not why Abel lived not so long as Adam. There is therefore a secret glome or bottome of our days: 'twas His wisdom to determine them, but His perpetual and waking providence that fulfils and accomplisheth them, wherein the spirits, ourselves, and all the creatures of GOD in a secret and disputed way do execute His will. Let *them* not therefore complain of immaturity that die about thirty; they fall but like the whole World, whose solid and well-composed substance must not expect the duration and period of its constitution: when all things are completed in it, its age is accomplished; and the last and general fever may as naturally destroy it before six thousand, as me before forty. There is therefore some other hand that twines the thread of life than that of Nature: we are not onely ignorant in Antipathies and occult qualities; our ends are as obscure as our beginnings; the line of our days is drawn by night, and the various effects therein by a pensil that is invisible; wherein though we confess our ignorance, I am sure we do not err if we say it is the hand of GOD.

SECT. XLIV. I am much taken with two verses of Lucan, since I have been able not onely, as we do at School, to construe, but understand:

Phars. iv. 519. *Victurosque Dei celant, ut vivere durent,*
Felix esse mori.

We're all deluded, vainly searching ways
To make us happy by the length of days;
For cunningly to make 's protract this breath,
The Gods conceal the happiness of Death.

PART I.

There be many excellent strains in that Poet, wherewith his Stoical Genius hath liberally supplied him; and truely there are singular pieces in the Philosophy of Zeno, and doctrine of the Stoicks, which I perceive, delivered in a Pulpit, pass for current Divinity: yet herein are they in extreams, that can allow a man to be his own Assassine, and so highly extol the end and suicide of Cato. This is indeed not to fear death, but yet to be afraid of life. It is a brave act of valour to contemn death; but where life is more terrible than death, it is then the truest valour to dare to live. And herein Religion hath taught us a noble example; for all the valiant acts of Curtius, Scevola, or Codrus, do not parallel or match that one of Job; and sure there is no torture to the rack of a disease, nor any Ponyards in death it self like those in the way or prologue to it.

Though death is to be desired, yet suicide is unlawful.

See below p. 144.

Emori nolo, sed me esse mortuum nihil curo.
I would not die, but care not to be dead.

Cicero, *Tusc. Quæst.* i. 8.

Were I of Cæsar's Religion, I should be of his desires, and wish rather to go off at one blow, then to be sawed in pieces by the grating torture of a disease. Men that look no farther than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick: but I, that have examined the parts of man, and know upon what tender filaments

PART I. that Fabrick hangs, do wonder that we are not always so; and, considering the thousand doors that lead to death, do thank my GOD that we can die but once. 'Tis not onely the mischief of diseases, and the villany of poysons, that make an end of us; we vainly accuse the fury of Guns, and the new inventions of death; it is in the power of every hand to destroy us, and we are beholding unto every one we meet, he doth not kill us. There is therefore but one comfort left, that, though it be in the power of the weakest arm to take away life, it is not in the strongest to deprive us of death: GOD would not exempt Himself from that, the misery of immortality in the flesh, He undertook not that was immortal. Certainly there is no happiness within this circle of flesh, nor is it in the Opticks of these eyes to behold felicity. The first day of our Jubilee is Death; the Devil hath therefore failed of his desires: we are happier with death than we should have been without it: there is no misery but in himself, where there is no end of misery; and so indeed, in his own sense, the Stoick is in the right. He forgets that he can dye who complains of misery; we are in the power of no calamity while death is in our own.

SECT. XLV. Death the gate through which we pass to immortality.

Now, besides this literal and positive kind of death, there are others whereof Divines make mention, and those, I think, not meerly Metaphorical, as mortification, dying unto sin and the World. Therefore, I say, every man hath a double Horoscope, one of his humanity, his birth; another of his Christianity, his baptism;

and from this do I compute or calculate my Nativity, not reckoning those *Horæ combustæ* and odd days, or esteeming my self any thing, before I was my Saviours, and inrolled in the Register of CHRIST. Whosoever enjoys not this life, I count him but an apparition, though he wear about him the sensible affections of flesh. In these moral acceptions, the way to be immortal is to dye daily: nor can I think I have the true Theory of death, when I contemplate a skull, or behold a Skeleton, with those vulgar imaginations it casts upon us; I have therefore enlarged that common *Memento mori*, into a more Christian memorandum, *Memento quatuor Novissima*, those four inevitable points of us all, Death, Judgement, Heaven, and Hell. Neither did the contemplations of the Heathens rest in their graves, without a further thought of Rhadamanth, or some judicial proceeding after death, though in another way, and upon suggestion of their natural reasons. I cannot but marvail from what Sibyl or Oracle they stole the Prophesie of the Worlds destruction by fire, or whence Lucan learned to say, PART I. *Phars.* vii. 814.

> *Communis mundo superest rogus, ossibus astra*
> *Misturus.*
>
> There yet remains to th' World one common Fire,
> Wherein our bones with stars shall make one Pyre.

I believe the World grows near its end, yet is neither old nor decayed, nor shall ever perish upon the ruines of its own Principles. As the work of Creation was above Nature, so is its adversary, annihilation; without which the World

PART I. hath not its end, but its mutation. Now what force should be able to consume it thus far, without the breath of GOD, which is the truest consuming flame, my Philosophy cannot inform me. Some believe there went not a minute to the Worlds creation, nor shall there go to its
Gen. i. destruction; those six days, so punctually described, make not to them one moment, but rather seem to manifest the method and Idea of the great work of the intellect of GOD, than the manner how He proceeded in its operation. I cannot dream that there should be at the last day any such Judicial proceeding, or calling to the Bar, as indeed the Scripture seems to imply, and the literal Commentators do conceive: for unspeakable mysteries in the Scriptures are often delivered in a vulgar and illustrative way; and, being written unto man, are delivered, not as they truely are, but as they may be understood; wherein, notwithstanding, the different interpretations according to different capacities may stand firm with our devotion, nor be any way prejudicial to each single edification.

SECT. XLVI. The end of the world.

Now to determine the day and year of this inevitable time, is not onely convincible and statute-madness, but also manifest impiety. How shall we interpret Elias six thousand years, or imagine the secret communicated to a Rabbi, which GOD hath denyed unto His Angels? It had been an excellent Quære to have posed the Devil of Delphos, and must needs have forced him to some strange amphibology. It hath not onely mocked the predictions of sundry

See below, p. 230.

St. Matth. xxiv. 36.

Astrologers in Ages past, but the prophesies of many melancholy heads in these present; who, neither understanding reasonably things past or present, pretend a knowledge of things to come: heads ordained onely to manifest the incredible effects of melancholy, and to fulfil old prophecies rather than be the authors of new. *In those days there shall come Wars and rumours of Wars*, to me seems no prophecy, but a constant truth, in all times verified since it was pronounced. *There shall be signs in the Moon and Stars;* how comes He then *like a Thief in the night*, when He gives an item of His coming? That common sign drawn from the revelation of Antichrist, is as obscure as any: in our common compute He hath been come these many years: but for my own part, (to speak freely,) I am half of opinion that Antichrist is the Philosopher's stone in Divinity, for the discovery and invention whereof, though there be prescribed rules and probable inductions, yet hath hardly any man attained the perfect discovery thereof. That general opinion that the World grows near its end, hath possessed all ages past as nearly as ours. I am afraid that the Souls that now depart, cannot escape that lingring expostulation of the Saints under the Altar, *Quousque*, DOMINE? *How long*, O LORD? and groan in the expectation of that great Jubilee.

PART I.

St. Matth xxiv. 6.

St. Luke, xxi. 25. 1 Thess. v. 2.

See below, p. 228.

Rev vi 9, 10.

This is the day that must make good that great attribute of GOD, His Justice; that must reconcile those unanswerable doubts that torment the wisest understandings; and reduce

SECT. XLVII The Day of Judgement

PART I. those seeming inequalities and respective distributions in this world, to an equality and recompensive Justice in the next. This is that one day, that shall include and comprehend all that went before it; wherein, as in the last scene, all the Actors must enter, to compleat and make up the Catastrophe of this great piece. This is the day whose memory hath onely power to make us honest in the dark, and to be vertuous without a witness.

Claudian, *De Mallii Theod. Consul.* v 1. *Ipsa sui pretium virtus sibi,*

that Vertue is her own reward, is but a cold principle, and not able to maintain our variable resolutions in a constant and setled way of goodness.

Epist. i. 11. I have practised that honest artifice of Seneca, and in my retired and solitary imaginations, to detain me from the foulness of vice, have fancied to my self the presence of my dear and worthiest friends, before whom I should lose my head, rather than be vitious: yet herein I found that there was nought but moral honesty, and this was not to be vertuous for His sake Who must reward us at the last. I have tryed if I could reach that great resolution of his, to be honest without a thought of Heaven or Hell: and indeed I found, upon a natural inclination and inbred loyalty unto virtue, that I could serve her without a livery; yet not in that resolved and venerable way, but that the frailty of my nature, upon an easie temptation, might be induced to forget her. The life, therefore, and spirit of all our actions is the resurrection, and a stable apprehension that our ashes shall enjoy

the fruit of our pious endeavours : without this, all Religion is a Fallacy, and those impieties of Lucian, Euripides, and Julian, are no blasphemies, but subtle verities, and Atheists have been the onely Philosophers. PART I.

How shall the dead arise, is no question of my Faith ; to believe only possibilities, is not Faith, but meer Philosophy. Many things are true in Divinity, which are neither inducible by reason, nor confirmable by sense ; and many things in Philosophy confirmable by sense, yet not inducible by reason. Thus it is impossible by any solid or demonstrative reasons to perswade a man to believe the conversion of the Needle to the North ; though this be possible, and true, and easily credible, upon a single experiment unto the sense. I believe that our estranged and divided ashes shall unite again ; that our separated dust, after so many Pilgrimages and transformations into the parts of Minerals, Plants, Animals, Elements, shall at the Voice of GOD return into their primitive shapes, and joyn again to make up their primary and predestinate forms. As at the Creation there was a separation of that confused mass into its species ; so at the destruction thereof there shall be a separation into its distinct individuals. As at the Creation of the World, all the distinct species that we behold lay involved in one mass, till the fruitful Voice of GOD separated this united multitude into its several species : so at the last day, when those corrupted reliques shall be scattered in the Wilderness of forms, and seem

SECT. XLVIII. 1 Cor. xv. 35. See above, p. 18. The Resurrection of the dead.

PART I. to have forgot their proper habits, GOD by a powerful Voice shall command them back into their proper shapes, and call them out by their single individuals. Then shall appear the fertility of Adam, and the magick of that sperm that hath dilated into so many millions. I have often beheld as a miracle, that artificial resurrection and revivification of Mercury, how being mortified into a thousand shapes, it assumes again its own, and returns into its numerical self. Let us speak naturally and like Philosophers, the forms of alterable bodies in these sensible corruptions perish not; nor, as we imagine, wholly quit their mansions, but retire and contract themselves into their secret and unaccessible parts, where they may best protect themselves from the action of their Antagonist. A plant or vegetable consumed to ashes to a contemplative and school-Philosopher seems utterly destroyed, and the form to have taken his leave for ever; but to a sensible Artist the forms are not perished, but withdrawn into their incombustible part, where they lie secure from the action of that devouring element. This is made good by experience, which can from the Ashes of a Plant revive the plant, and from its cinders recall it into its stalk and leaves again. What the Art of man can do in these inferiour pieces, what blasphemy is it to affirm the finger of GOD cannot do in these more perfect and sensible structures! This is that mystical Philosophy, from whence no true Scholar becomes an Atheist, but from the visible effects of nature

Types of the Resurrection.

grows up a real Divine, and beholds not in a dream, as Ezekiel, but in an ocular and visible object, the types of his resurrection. PART I. ch. xxxvii

Now, the necessary Mansions of our restored selves are those two contrary and incompatible places we call *Heaven* and *Hell*. To define them, or strictly to determine what and where these are, surpasseth my Divinity. That elegant Apostle, which seemed to have a glimpse of Heaven, hath left but a negative description thereof; *which neither eye hath seen, nor ear hath heard, nor can enter into the heart of man*: he was translated out of himself to behold it; but, being returned into himself, could not express it. St. John's description by Emerals, Chrysolites, and precious Stones, is too weak to express the material Heaven we behold. Briefly therefore, where the Soul hath the full measure and complement of happiness; where the boundless appetite of that spirit remains compleatly satisfied, that it can neither desire addition nor alteration; that, I think, is truly Heaven: and this can onely be in the injoyment of that essence, whose infinite goodness is able to terminate the desires of it self, and the unsatiable wishes of ours: wherever GOD will thus manifest Himself, there is Heaven, though within the circle of this sensible world. Thus the Soul of man may be in Heaven any where, even within the limits of his own proper body; and when it ceaseth to live in the body, it may remain in its own soul, that is, its Creator: and thus we may say that St. Paul, *whether in the body, or out of the body*, was yet in Heaven To place it in the SECT XLIX. Heaven, or Hell, not to be defined. 1 Cor. ii. 9. 2 Cor. xii 2 Rev xxi. 19—21. 2 Cor. xii. 2—4

PART I. Empyreal, or beyond the tenth sphear, is to forget the world's destruction; for, when this sensible world shall be destroyed, all shall then be here as it is now there, an Empyreal Heaven, a *quasi* vacuity; when to ask where Heaven is, is to demand where the Presence of GOD is, or where we have the glory of that happy vision. Moses, that was bred up in all the learning of the Egyptians, committed a gross absurdity in Philosophy, when with these eyes of flesh he desired to see GOD, and petitioned his Maker, that is, Truth it self, to a contradiction. Those that imagine Heaven and Hell neighbours, and conceive a vicinity between those two extreams, upon consequence of the Parable, where Dives discoursed with Lazarus in Abraham's bosome, do too grosly conceive of those glorified creatures, whose eyes shall easily out-see the Sun, and behold without a perspective the extreamest distances: for if there shall be in our glorified eyes, the faculty of sight and reception of objects, I could think the visible species there to be in as unlimitable a way as now the intellectual. I grant that two bodies placed beyond the tenth sphear, or in a vacuity, according to Aristotle's Philosophy, could not behold each other, because there wants a body or Medium to hand and transport the visible rays of the object unto the sense; but when there shall be a general defect of either Medium to convey, or light to prepare and dispose that Medium, and yet a perfect vision, we must suspend the rules of our Philosophy, and make all good by a more absolute piece of opticks.

Ex. xxxiii. 18.

St. Luke xvi. 19, &c.

See below, p. 217.

PART I.

SECT. L. Of fire as an agent in destruction.

I cannot tell how to say that fire is the essence of Hell: I know not what to make of Purgatory, or conceive a flame that can either prey upon, or purifie the substance of a Soul. Those flames of sulphur mention'd in the Scriptures, I take not to be understood of this present Hell, but of that to come, where fire shall make up the complement of our tortures, and have a body or subject wherein to manifest its tyranny. Some, who have had the honour to be textuary in Divinity, are of opinion it shall be the same specifical fire with ours. This is hard to conceive; yet can I make good how even that may prey upon our bodies, and yet not consume us: for in this material World there are bodies that persist invincible in the powerfullest flames; and though by the action of fire they fall into ignition and liquation, yet will they never suffer a destruction. I would gladly know how Moses with an actual fire calcined or burnt the Golden Calf unto powder: for that mystical metal of Gold, whose solary and celestial nature I admire, exposed unto the violence of fire, grows onely hot, and liquifies, but consumeth not; so, when the consumable and volatile pieces of our bodies shall be refined into a more impregnable and fixed temper like Gold, though they suffer from the action of flames, they shall never perish, but lye immortal in the arms of fire. And surely, if this frame must suffer onely by the action of this element, there will many bodies escape; and not onely Heaven, but Earth will not be at an end, but rather a beginning. For at

Rev. xxi. 8

Ex. xxxii. 20.

PART I. present it is not earth, but a composition of fire, water, earth, and air; but at that time, spoiled of these ingredients, it shall appear in a substance more like it self, its ashes. Philosophers that opinioned the worlds destruction by fire, did never dream of annihilation, which is beyond the power of sublunary causes; for the last and proper action of that element is but vitrification, or a reduction of a body into glass; and therefore some of our Chymicks facetiously affirm, that at the last fire all shall be christallized and reverberated into glass, which is the utmost action of that element. Nor need we fear this term, *annihilation*, or wonder that GOD will destroy the works of His Creation; for man subsisting, who is, and will then truely appear, a Microcosm, the world cannot be said to be destroyed. For the eyes of GOD, and perhaps also of our glorified selves, shall as really behold and contemplate the World in its Epitome or contracted essence, as now it doth at large and in its dilated substance. In the seed of a Plant to the eyes of GOD, and to the understanding of man, there exists, though in an invisible way, the perfect leaves, flowers, and fruit thereof; for things that are *in posse* to the sense, are actually existent to the understanding. Thus GOD beholds all things, Who contemplates as fully His works in their Epitome, as in their full volume; and beheld as amply the whole world in that little compendium of the sixth day, as in the scattered and dilated pieces of those five before.

SECT. LI. Men commonly set forth the torments of Hell

by fire, and the extremity of corporal afflictions, and describe Hell in the same method that Mahomet doth Heaven. This indeed makes a noise, and drums in popular ears: but if this be the terrible piece thereof, it is not worthy to stand in diameter with Heaven, whose happiness consists in that part that is best able to comprehend it, that immortal essence, that translated divinity and colony of GOD, the Soul. Surely, though we place Hell under Earth, the Devil's walk and purlue is about it: men speak too popularly who place it in those flaming mountains, which to grosser apprehensions represent Hell. The heart of man is the place the Devils dwell in: I feel sometimes a Hell within my self; Lucifer keeps his Court in my breast, Legion is revived in me. There are as many Hells, as Anaxagoras conceited worlds. There was more than one Hell in Magdalene, when there were seven Devils. for every Devil is an Hell unto himself; he holds enough of torture in his own *ubi*, and needs not the misery of circumference to afflict him: and thus a distracted Conscience here, is a shadow or introduction unto Hell hereafter. Who can but pity the merciful intention of those hands that do destroy themselves? the Devil, were it in his power, would do the like; which being impossible, his miseries are endless, and he suffers most in that attribute wherein he is impassible, his immortality.

PART I.

The heart of man is his own torment.

See below, p. 114.

St Luke viii. 2.

I thank GOD, and with joy I mention it, I was never afraid of Hell, nor never grew pale at the

SECT. LII.

PART I. Contemplation of Heaven.

description of that place. I have so fixed my contemplations on Heaven, that I have almost forgot the Idea of Hell, and am afraid rather to lose the Joys of the one, than endure the misery of the other: to be deprived of them is a perfect Hell, and needs, methinks, no addition to compleat our afflictions. That terrible term hath never detained me from sin, nor do I owe any good action to the name thereof. I fear GOD, yet am not afraid of Him: His Mercies make me ashamed of my sins, before His Judgements afraid thereof. These are the forced and secondary method of His wisdom, which He useth but as the last remedy, and upon provocation; a course rather to deter the wicked, than incite the virtuous to His worship. I can hardly think there was ever any scared into Heaven; they go the fairest way to Heaven that would serve GOD without a Hell; other Mercenaries, that crouch into Him in fear of Hell, though they term themselves the servants, are indeed but the slaves, of the Almighty.

SECT. LIII. Crosses to be regarded as proofs of GOD's affection.

And to be true, and speak my soul, when I survey the occurrences of my life, and call into account the Finger of GOD, I can perceive nothing but an abyss and mass of mercies, either in general to mankind, or in particular to my self. And (whether out of the prejudice of my affection, or an inverting and partial conceit of His mercies, I know not: but) those which others term crosses, afflictions, judgements, misfortunes, to me, who inquire farther into them then their visible effects, they both appear, and in event

have ever proved, the secret and dissembled favours of His affection. It is a singular piece of Wisdom to apprehend truly, and without passion, the Works of GOD, and so well to distinguish His Justice from His Mercy, as not to miscall those noble Attributes: yet it is likewise an honest piece of Logick, so to dispute and argue the proceedings of GOD, as to distinguish even His judgments into mercies. For GOD is merciful unto all, because better to the worst than the best deserve; and to say He punisheth none in this World, though it be a Paradox, is no absurdity. To one that hath committed Murther, if the Judge should only ordain a Fine, it were a madness to call this a punishment, and to repine at the sentence, rather than admire the clemency of the Judge. Thus, our offences being mortal, and deserving not only Death, but Damnation, if the goodness of GOD be content to traverse and pass them over with a loss, misfortune, or disease, what frensie were it to term this a punishment, rather than an extremity of mercy, and to groan under the rod of His Judgements, rather than admire the Scepter of His Mercies! Therefore to adore, honour, and admire Him, is a debt of gratitude due from the obligation of our nature, states, and conditions; and with these thoughts, He that knows them best, will not deny that I adore Him. That I obtain Heaven, and the bliss thereof, is accidental, and not the intended work of my devotion; it being a felicity I can neither think to deserve, nor scarce in modesty PART I.

PART I. to expect. For these two ends of us all, either as rewards or punishments, are mercifully ordained and disproportionably disposed unto our actions; the one being so far beyond our deserts, the other so infinitely below our demerits.

SECT. LIV. Salvation through CHRIST alone.

There is no Salvation to those that believe not in CHRIST, that is, say some, since His Nativity, and, as Divinity affirmeth, before also; which makes me much apprehend the ends of those honest Worthies and Philosophers which dyed before His Incarnation. It is hard to place those Souls in Hell, whose worthy lives do teach us Virtue on Earth; methinks, amongst those many subdivisions of Hell, there might have been one Limbo left for these. What a strange vision will it be to see their Poetical fictions converted into Verities, and their imagined and fancied Furies into real Devils! How strange to them will sound the History of Adam, when they shall suffer for him they never heard of! when they who derive their genealogy from the Gods, shall know they are the unhappy issue of sinful man! It is an insolent part of reason, to controvert the Works of GOD, or question the Justice of His proceedings. Could Humility teach others, as it hath instructed me, to contemplate the infinite and incomprehensible distance betwixt the Creator and the Creature; or did we seriously perpend that one simile of St. Paul, *Shall the Vessel say to the Potter, "Why hast thou made me thus?"* it would prevent these arrogant disputes of reason; nor would we argue the definitive sentence of GOD, either to Heaven or Hell. Men

Rom. ix. 20.

PART I.

that live according to the right rule and law of reason, live but in their own kind, as beasts do in theirs; who justly obey the prescript of their natures, and therefore cannot reasonably demand a reward of their actions, as onely obeying the natural dictates of their reason. It will, therefore, and must at last appear, that all salvation is through CHRIST; which verity, I fear, these great examples of virtue must confirm, and make it good how the perfectest actions of earth have no title or claim unto Heaven.

SECT. LV. Our practice inconsistent with our theory.

Nor truely do I think the lives of these, or of any other, were ever correspondent, or in all points comformable, unto their doctrines. It is evident that Aristotle transgressed the rule of his own Ethicks. The Stoicks that condemn passion, and command a man to laugh in Phalaris his Bull, could not endure without a groan a fit of the Stone or Colick. The Scepticks that affirmed they knew nothing, even in that opinion confute themselves, and thought they knew more than all the World beside. Diogenes I hold to be the most vain-glorious man of his time, and more ambitious in refusing all Honours, than Alexander in rejecting none. Vice and the Devil put a Fallacy upon our Reasons, and, provoking us too hastily to run from it, entangle and profound us deeper in it. The Duke of Venice, that weds himself unto the Sea by a Ring of Gold, I will not argue of prodigality, because it is a solemnity of good use and consequence in the State: but the Philosopher that threw his money into the Sea to avoid Avarice, was a notorious prodigal.

See pp. 19, 109.

PART I. There is no road or ready way to virtue: it is not an easie point of art to disentangle our selves from this riddle, or web of Sin. To perfect virtue, as to Religion, there is required a *Panoplia*, or compleat armour; that, whilst we lye at close ward against one Vice, we lye not open to the venny of another. And indeed wiser discretions that have the thred of reason to conduct them, offend without pardon; whereas under-heads may stumble without dishonour. There go so many circumstances to piece up one good action, that it is a lesson to be good, and we are forced to be virtuous by the book. Again, the Practice of men holds not an equal pace, yea, and often runs counter to their Theory: we naturally know what is good, but naturally pursue what is evil: the Rhetorick wherewith I perswade another, cannot perswade my self. There is a depraved appetite in us, that will with patience hear the learned instructions of Reason, but yet perform no farther than agrees to its own irregular humour. In brief, we all are monsters, that is, a composition of Man and Beast, wherein we must endeavour to be as the Poets fancy that wise man Chiron, that is, to have the Region of Man above that of Beast, and Sense to sit but at the feet of Reason. Lastly, I do desire with GOD
1 Tim. ii. 4. that all, but yet affirm with men that few, shall know Salvation; that the bridge is narrow, the passage strait, unto life: yet those who do confine the Church of GOD, either to particular Nations, Churches, or Families, have made it far narrower than our Saviour ever meant it.

PART I.

SECT. LVI. The Church of GOD not circumscribed.

The vulgarity of those judgements that wrap the Church of GOD in Strabo's *cloak*, and restrain it unto Europe, seem to me as bad Geographers as Alexander, who thought he had Conquer'd all the World, when he had not subdued the half of any part thereof. For we cannot deny the Church of GOD both in Asia and Africa, if we do not forget the Peregrinations of the Apostles, the deaths of the Martyrs, the Sessions of many and (even in our reformed judgement) lawful Councils, held in those parts in the minority and nonage of ours. Nor must a few differences, more remarkable in the eyes of man than perhaps in the judgement of GOD, excommunicate from Heaven one another; much less those Christians who are in a manner all Martyrs, maintaining their Faith in the noble way of persecution, and serving GOD in the Fire, whereas we honour him but in the Sunshine. 'Tis true we all hold there is a number of Elect, and many to be saved; yet, take our Opinions together, and from the confusion thereof there will be no such thing as salvation, nor shall any one be saved. For first, the Church of Rome condemneth us, we likewise them; the Subreformists and Sectaries sentence the Doctrine of our Church as damnable; the Atomist, or Familist, reprobates all these; and all these, them again. Thus, whilst the Mercies of GOD do promise us Heaven, our conceits and opinions exclude us from that place. There must be, therefore, more than one St. Peter: particular Churches and Sects usurp the gates of Heaven,

A sectarian spirit hostile to charity.

PART I. and turn the key against each other; and thus we go to Heaven against each others wills, conceits, and opinions, and, with as much uncharity as ignorance, do err, I fear, in points not only of our own, but one anothers salvation.

SECT. LVII. "Judge not, that ye be not judged." I believe many are saved, who to man seem reprobated; and many are reprobated, who, in the opinion and sentence of man, stand elected. There will appear at the Last day strange and unexpected examples both of His Justice and His Mercy; and therefore to define either, is folly in man, and insolency even in the Devils. Those acute and subtil spirits, in all their sagacity, can hardly divine who shall be saved; which if they could Prognostick, their labour were at an end, nor need they compass the earth *seeking whom they may devour*. Those who, upon a rigid application of the Law, sentence Solomon unto damnation, condemn not onely him, but themselves, and the whole World: for, by the Letter and written Word of GOD, we are without exception in the state of Death; but there is a prerogative of GOD, and an arbitrary pleasure above the Letter of His own Law, by which alone we can pretend unto Salvation, and through which Solomon might be as easily saved as those who condemn him.

1 St. Pet. v. 8.

SECT. LVIII. But few are saved. The number of those who pretend unto Salvation, and those infinite swarms who think to pass through the eye of this Needle, have much amazed me. That name and compellation of *little Flock*, doth not comfort, but deject, my Devotion; especially when I reflect

St. Luke xii. 32.

upon mine own unworthiness, wherein, according to my humble apprehensions, I am below them all. I believe there shall never be an Anarchy in Heaven; but, as there are Hierarchies amongst the Angels, so shall there be degrees of priority amongst the Saints. Yet is it (I protest,) beyond my ambition to aspire unto the first ranks; my desires onely are (and I shall be happy therein,) to be but the last man, and bring up the Rere in Heaven. PART I.

SECT. LIX. Our confidence can only be in GOD'S mercy.

Again, I am confident and fully perswaded, yet dare not take my oath, of my Salvation. I am as it were sure, and do believe without all doubt, that there is such a City as Constantinople; yet for me to take my Oath thereon were a kind of Perjury, because I hold no infallible warrant from my own sense to confirm me in the certainty thereof. And truly, though many pretend an absolute certainty of their Salvation, yet, when an humble Soul shall contemplate her own unworthiness, she shall meet with many doubts, and suddenly find how little we stand in need of the Precept of St. Paul, *Work out your salvation with fear and trembling*. That which is the cause of my Election, I hold to be the cause of my Salvation, which was the mercy and beneplacit of GOD, before I was, or the foundation of the World. *Before Abraham was, I am*, is the saying of CHRIST; yet is it true in some sense, if I say it of my self; for I was not onely before my self, but Adam, that is, in the Idea of GOD, and the decree of that Synod held from all Eternity. And in

Phil. ii. 12.

St. John viii 58.

PART I. this sense, I say, the World was before the Creation, and at an end before it had a beginning; and thus was I dead before I was alive: though my grave be England, my dying place was Paradise: and Eve miscarried of me before she conceiv'd of Cain.

SECT. LX. Faith.

Insolent zeals, that do decry good Works and rely onely upon Faith, take not away merit: for, depending upon the efficacy of their Faith, they enforce the condition of GOD, and in a more sophistical way do seem to challenge Heaven. It was decreed by GOD, that only those that lapt in the water like Dogs, should have the honour to destroy the Midianites; yet could none of those justly challenge, or imagine he deserved, that honour thereupon. I do not deny but that true Faith, and such as GOD requires, is not onely a mark or token, but also a means, of our Salvation; but where to find this, is as obscure to me as my last end. And if our Saviour could object unto His own Disciples and Favourites, a Faith, that, to the quantity of a grain of Mustard-seed, is able to remove Mountains; surely, that which we boast of, is not any thing, or at the most, but a remove from nothing. This is the Tenor of my belief; wherein though there be many things singular, and to the humour of my irregular self, yet, if they square not with maturer Judgements, I disclaim them, and do no further father them, than the learned and best judgements shall authorize them.

Judges vii. 4—7.

St. Matth. xvii 20.

See above, p. 5.

RELIGIO MEDICI.

THE SECOND PART.

NOW for that other Virtue of Charity, without which Faith is a meer notion, and of no existence, I have ever endeavoured to nourish the merciful disposition and humane inclination I borrowed from my Parents, and regulate it to the written and prescribed Laws of Charity. And if I hold the true Anatomy of my self, I am delineated and naturally framed to such a piece of virtue; for I am of a constitution so general, that it consorts and sympathiseth with all things. I have no antipathy, or rather Idio-syncrasie, in dyet, humour, air, any thing. I wonder not at the French for their dishes of Frogs, Snails and Toadstools, nor at the Jews for Locusts and Grasshoppers; but being amongst them, make them my common Viands, and I find they agree with my Stomach as well as theirs. I could digest a Salad gathered in a Church-yard, as well as in a Garden. I cannot start at the presence of a Serpent, Scorpion, Lizard, or Salamander: at the sight of a Toad or Viper, I find in me no desire to take up a stone to destroy them. I feel not

SECT. I. Charity.

PART II. in my self those common Antipathies that I can discover in others: those National repugnances do not touch me, nor do I behold with prejudice the French, Italian, Spaniard, or Dutch: but where I find their actions in balance with my Country-men's, I honour, love, and embrace them in the same degree. I was born in the eighth Climate, but seem for to be framed and constellated unto all. I am no Plant that will not prosper out of a Garden. All places, all airs, make unto me one Countrey; I am in England every where, and under any Meridian. I have been shipwrackt, yet am not enemy with the Sea or Winds; I can study, play, or sleep in a Tempest. In brief, I am averse from nothing: my Conscience would give me the lye if I should say I absolutely detest or hate any essence but the Devil; or so at least abhor any thing, but that we might come to composition. If there be any among those common objects of hatred I do contemn and laugh at, it is that great enemy of Reason, Virtue and Religion, the Multitude: that numerous piece of monstrosity, which, taken asunder, seem men, and the reasonable creatures of GOD; but, confused together, make but one great beast, and a monstrosity more prodigious than Hydra. It is no breach of Charity to call these *Fools;* it is the style all holy Writers have afforded them, set down by Solomon in Canonical Scripture, and a point of our Faith to believe so. Neither in the name of *Multitude* do I onely include the base and minor sort of people; there is a rabble even amongst the Gentry, a sort of

Prov. i. 7, 22, 32, &c.

Plebeian heads, whose fancy moves with the same wheel as these; men in the same Level with Mechanicks, though their fortunes do somewhat guild their infirmities, and their purses compound for their follies. But as, in casting account, three or four men together come short in account of one man placed by himself below them; so neither are a troop of these ignorant *Doradoes* of that true esteem and value, as many a forlorn person, whose condition doth place him below their feet. Let us speak like Politicians: there is a Nobility without Heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his Desert, and preheminence of his good parts. Though the corruption of these times and the byas of present practice wheel another way, thus it was in the first and primitive Commonwealths, and is yet in the integrity and Cradle of well-order'd Polities, till corruption getteth ground; ruder desires labouring after that which wiser considerations contemn, every one having a liberty to amass and heap up riches, and they a licence or faculty to do or purchase any thing. PART II.

SECT. II. Charity must spring from a proper motive.

This general and indifferent temper of mine doth more neerly dispose me to this noble virtue. It is a happiness to be born and framed unto virtue, and to grow up from the seeds of nature, rather than the inoculation and forced grafts of education: yet if we are directed only by our particular Natures, and regulate our inclinations by no higher rule than that of our reasons, we are but Moralists; Divinity will still

PART II. call us Heathens. Therefore this great work of charity must have other motives, ends, and impulsions. I give no alms only to satisfie the hunger of my Brother, but to fulfil and accomplish the Will and Command of my GOD: I draw not my purse for his sake that demands it, but His That enjoyned it: I relieve no man upon the Rhetorick of his miseries, nor to content mine own commiserating disposition; for this is still but moral charity, and an act that oweth more to passion than reason. He that relieves another upon the bare suggestion and bowels of pity, doth not this, so much for his sake as for his own; for by compassion we make others misery our own, and so, by relieving them, we relieve our selves also. It is as erroneous a conceit to redress other Mens misfortunes upon the common considerations of merciful natures, that it may be one day our own case; for this is a sinister and politick kind of charity, whereby we seem to bespeak the pities of men in the like occasions. And truly I have observed that those professed Eleemosynaries, though in a croud or multitude, do yet direct and place their petitions on a few and selected persons: there is surely a Physiognomy, which those experienced and Master Mendicants observe, whereby they instantly discover a merciful aspect, and will single out a face wherein they spy the signatures and marks of Mercy. For there are mystically in our faces certain Characters which carry in them the motto of our Souls, wherein he that cannot read A. B. C. may read our

The nature of created beings signified in their outward forms.

natures. I hold moreover that there is a Phytognomy, or Physiognomy, not only of Men, but of Plants and Vegetables; and in every one of them some outward figures which hang as signs or bushes of their inward forms. The Finger of GOD hath left an Inscription upon all His works, not graphical or composed of Letters, but of their several forms, constitutions, parts, and operations, which, aptly joyned together, do make one word that doth express their natures. By these Letters GOD calls the Stars by their names; and by this Alphabet Adam assigned to every creature a name peculiar to its Nature. Now there are, besides these Characters in our Faces, certain mystical figures in our Hands, which I dare not call meer dashes, strokes *à la volée*, or at random, because delineated by a Pencil that never works in vain; and hereof I take more particular notice, because I carry that in mine own hand which I could never read of nor discover in another. Aristotle, I confess, in his acute and singular Book of *Physiognomy*, hath made no mention of Chiromancy; yet I believe the Egyptians, who were neerer addicted to those abstruse and mystical sciences, had a knowledge therein, to which those vagabond and counterfeit Egyptians did after pretend, and perhaps retained a few corrupted principles, which sometimes might verifie their prognosticks.

PART II.

Ps. cxlvii. 4

Gen. ii. 19, 20.

Of chiromancy.

It is the common wonder of all men, how among so many millions of faces, there should be none alike: now contrary, I wonder as

Variety of outward forms in nature.

PART II. much how there should be any. He that shall consider how many thousand several words have been carelesly and without study composed out of twenty-four Letters; withal, how many hundred lines there are to be drawn in the Fabrick of one Man, shall easily find that this variety is necessary; and it will be very hard that they shall so concur as to make one portract like another. Let a Painter carelesly limb out a million of Faces, and you shall find them all different; yea, let him have his Copy before him, yet after all his art there will remain a sensible distinction; for the pattern or example of every thing is the perfectest in that kind, whereof we still come short, though we transcend or go beyond it, because herein it is wide, and agrees not in all points unto the copy. Nor doth the similitude of Creatures disparage the variety of Nature, nor any way confound the Works of GOD. For even in things alike there is diversity; and those that do seem to accord do manifestly disagree. And thus is man like GOD; for in the same things that we resemble Him, we are utterly different from Him. There was never anything so like another as in all points to concur: there will ever some reserved difference slip in, to prevent the identity; without which, two several things would not be alike, but the same, which is impossible.

SECT. III. The souls of our fellow creatures as much the object of

But to return from Philosophy to Charity: I hold not so narrow a conceit of this virtue, as to conceive that to give Alms is onely to be Charitable, or think a piece of Liberality can

comprehend the Total of Charity. Divinity hath wisely divided the act thereof into many branches, and hath taught us in this narrow way many paths unto goodness; as many ways as we may do good, so many ways we may be charitable. There are infirmities not onely of Body, but of Soul, and Fortunes, which do require the merciful hand of our abilities. I cannot contemn a man for ignorance, but behold him with as much pity as I do Lazarus. It is no greater Charity to cloath his body, than apparel the nakedness of his Soul. It is an honourable object to see the reasons of other men wear our Liveries, and their borrowed understandings do homage to the bounty of ours: it is the cheapest way of beneficence, and, like the natural charity of the Sun, illuminates another without obscuring itself. To be reserved and caitiff in this part of goodness, is the sordidest piece of covetousness, and more contemptible than pecuniary Avarice. To this (as calling my self a Scholar,) I am obliged by the duty of my condition: I make not therefore my head a grave, but a treasure, of knowledge; I intend no Monopoly, but a community, in learning; I study not for my own sake only, but for theirs that study not for themselves. I envy no man that knows more than my self, but pity them that know less. I instruct no man as an exercise of my knowledge, or with an intent rather to nourish and keep it alive in mine own head then beget and propagate it in his: and in the midst of all my endeavours there is but one thought

PART II. charity as their bodies.

The duty of imparting knowledge

See below, p. 172.

PART II. that dejects me, that my acquired parts must perish with my self, nor can be Legacied among my honoured Friends. I cannot fall out or contemn a man for an errour, or conceive why a difference in Opinion should divide an affection; for Controversies, Disputes, and Argumentations, both in Philosophy and in Divinity, if they meet with discreet and peaceable natures, do not infringe the Laws of Charity. In all disputes, so much as there is of passion, so much there is of nothing to the purpose; for then Reason, like a bad Hound, spends upon a false Scent, and forsakes the question first started. And this is one reason why Controversies are never determined; for, though they be amply proposed, they are scarce at all handled, they do so swell with unnecessary Digressions; and the Parenthesis on the party is often as large as the main discourse upon the subject. The Foundations of Religion are already established, and the Principles of Salvation subscribed unto by all: there remains not many controversies worth a Passion; and yet never any disputed without, not only in Divinity, but inferiour Arts. What a *βατραχομυομαχία* and hot skirmish is betwixt S. and T. in Lucian! How do Grammarians hack and slash for the Genitive case in *Jupiter!* How do they break their own pates to salve that of Priscian!

Difference of opinion need not divide affection.

Judic. Vocal.

Horace, *Epist.* ii. 1. 194. *Si foret in terris, rideret Democritus.*

Yea, even amongst wiser militants, how many wounds have been given, and credits slain, for the poor victory of an opinion, or beggerly

conquest of a distinction! Scholars are men of Peace, they bear no Arms, but their tongues are sharper than Actius his razor; their Pens carry farther, and give a louder report than Thunder: I had rather stand the shock of a Basilisco, than the fury of a merciless Pen. It is not meer Zeal to Learning, or Devotion to the Muses, that wiser Princes Patron the Arts, and carry an indulgent aspect unto Scholars; but a desire to have their names eternized by the memory of their writings, and a fear of the revengeful Pen of succeeding ages; for these are the men, that, when they have played their parts, and had their *exits*, must step out and give the moral of their Scenes, and deliver unto Posterity an Inventory of their Virtues and Vices. And surely there goes a great deal of Conscience to the compiling of an History: there is no reproach to the scandal of a Story; it is such an authentick kind of falshood that with authority belies our good names to all Nations and Posterity. PART II.

SECT. IV. National want of Charity.

There is another offence unto Charity, which no Author hath ever written of, and few take notice of; and that's the reproach, not of whole professions, mysteries, and conditions, but of whole Nations, wherein by opprobrious Epithets we miscall each other, and by an uncharitable Logick, from a disposition in a few, conclude a habit in all.

Le mutin Anglois, et le bravache Escossois,
Et le fol François,
Le poultron Romain, le larron de Gascongne,
L'Espagnol superbe, et l'Aleman yvrongne.

St. Paul, that calls the Cretians *lyars*, doth it Tit. i. 12.

PART II. but indirectly, and upon quotation of their own Poet. It is as bloody a thought in one way, as Nero's was in another; for by a word we wound a thousand, and at one blow assassine the honour of a Nation. It is as compleat a piece of madness to miscal and rave against the times, or think to recal men to reason by a fit of passion. Democritus, that thought to laugh the times into goodness, seems to me as deeply Hypochondriack as Heraclitus, that bewailed them. It moves not my spleen to behold the multitude in their proper humours, that is, in their fits of folly and madness; as well understanding that wisdom is not prophan'd unto the World, and 'tis the priviledge of a few to be Vertuous. They that endeavour to abolish Vice, destroy also Virtue; for contraries, though they destroy one another, are yet the life of one another. Thus Virtue (abolish vice,) is an Idea. Again, the community of sin doth not disparage goodness; for when Vice gains upon the major part, Virtue, in whom it remains, becomes more excellent; and being lost in some, multiplies its goodness in others which remain untouched and persist intire in the general inundation. I can therefore behold Vice without a Satyr, content only with an admonition, or instructive reprehension; for Noble Natures, and such as are capable of goodness, are rail'd into vice, that might as easily be admonished into virtue; and we should be all so far the Orators of goodness, as to protect her from the power of Vice, and maintain the cause of injured truth. No man

See below, p. 114.

can justly censure or condemn another, because indeed no man truly knows another. This I perceive in my self; for I am in the dark to all the world, and my nearest friends behold me but in a cloud. Those that know me but superficially, think less of me than I do of my self; those of my neer acquaintance think more; GOD, Who truly knows me, knows that I am nothing; for He only beholds me and all the world, Who looks not on us through a derived ray, or a trajection of a sensible species, but beholds the substance without the helps of accidents, and the forms of things as we their operations. Further, no man can judge another, because no man knows himself: for we censure others but as they disagree from that humour which we fancy laudable in our selves, and commend others but for that wherein they seem to quadrate and consent with us. So that, in conclusion, all is but that we all condemn, Self-love. 'Tis the general complaint of these times, and perhaps of those past, that charity grows cold; which I perceive most verified in those which most do manifest the fires and flames of zeal; for it is a virtue that best agrees with coldest natures, and such as are complexioned for humility. But how shall we expect Charity towards others, when we are uncharitable to our selves? *Charity begins at home*, is the voice of the World; yet is every man his greatest enemy, and, as it were, his own Executioner. *Non occides*, is the Commandment of GOD, yet scarce observed by any man; for I

PART II.

Man most ignorant in the knowledge of himself.

See below, p. 103.

Ex. xx 13

PART II. perceive every man is his own *Atropos*, and lends a hand to cut the thred of his own days. Cain was not therefore the first Murtherer, but Adam, who brought in death; whereof he beheld the practice and example in his own son Abel, and saw that verified in the experience of another, which faith could not perswade him in the Theory of himself.

SECT. V. Of sympathy.

There is, I think, no man that apprehends his own miseries less than my self, and no man that so neerly apprehends anothers. I could lose an arm without a tear, and with few groans, methinks, be quartered into pieces; yet can I weep most seriously at a Play, and receive with true passion the counterfeit grief of those known and professed Impostures. It is a barbarous part of inhumanity to add unto any afflicted parties misery, or indeavour to multiply in any man a passion whose single nature is already above his patience. This was the greatest affliction of Job, and those oblique expostulations of his Friends a deeper injury than the down-right blows of the Devil. It is not the tears of our own eyes only, but of our friends also, that do exhaust the current of our sorrows; which, falling into many streams, runs more peaceably, and is contented with a narrower channel. It is an act within the power of charity, to translate a passion out of one breast into another, and to divide a sorrow almost out of it self; for an affliction, like a dimension, may be so divided, as, if not indivisible, at least to become insensible. Now with my friend I

Job xix.

desire not to share or participate, but to engross, his sorrows; that, by making them mine own, I may more easily discuss them; for in mine own reason, and within my self, I can command that which I cannot intreat without my self, and within the circle of another. I have often thought those noble pairs and examples of friendship not so truly Histories of what had been, as fictions of what should be; but I now perceive nothing in them but possibilities, nor any thing in the Heroick examples of Damon and Pythias, Achilles and Patroclus, which methinks upon some grounds I could not perform within the narrow compass of my self. That a man should lay down his life for his Friend, seems strange to vulgar affections, and such as confine themselves within that Worldly principle, *Charity begins at home.* For mine own part I could never remember the relations that I held unto my self, nor the respect that I owe unto my own nature, in the cause of GOD, my Country, and my Friends. Next to these three, I do embrace my self. I confess I do not observe that order that the Schools ordain our affections, to love our Parents, Wives, Children, and then our Friends; for, excepting the injunctions of Religion, I do not find in my self such a necessary and indissoluble Sympathy to all those of my blood. I hope I do not break the fifth Commandment, if I conceive I may love my friend before the nearest of my blood, even those to whom I owe the principles of life. I never yet cast a true affection on a woman; but I have loved my

PART II.

See above, p. 101.

PART II. friend as I do virtue, my soul, my GOD. From hence me thinks I do conceive how GOD loves man, what happiness there is in the love of GOD. Omitting all other, there are three most mystical unions: 1. two natures in one person; 2. three persons in one nature; 3. one soul in two bodies; for though indeed they be really divided, yet are they so united, as they seem but one, and make rather a duality than two distinct souls.

SECT. VI. The mystery of true affection.

There are wonders in true affection: it is a body of *Enigma's*, mysteries, and riddles; wherein two so become one, as they both become two. I love my friend before my self, and yet methinks I do not love him enough: some few months hence my multiplied affection will make me believe I have not loved him at all. When I am from him, I am dead till I be with him; when I am with him, I am not satisfied, but would still be nearer him. United souls are not satisfied with imbraces, but desire to be truly each other; which being impossible, their desires are infinite, and must proceed without a possibility of satisfaction. Another misery there is in affection, that whom we truly love like our own selves, we forget their looks, nor can our memory retain the Idea of their faces; and it is no wonder, for they are our selves, and our affection makes their looks our own. This noble affection falls not on vulgar and common constitutions, but on such as are mark'd for virtue: he that can love his friend with this noble ardour, will in a competent degree affect all. Now, if we can bring

our affections to look beyond the body, and cast an eye upon the soul, we have found out the true object, not only of friendship, but Charity; and the greatest happiness that we can bequeath the soul, is that wherein we all do place our last felicity, Salvation; which though it be not in our power to bestow, it is in our charity and pious invocations to desire, if not procure and further. I cannot contentedly frame a prayer for my self in particular, without a catalogue for my friends; nor request a happiness, wherein my sociable disposition doth not desire the fellowship of my neighbour. I never hear the Toll of a passing Bell, though in my mirth, without my prayers and best wishes for the departing spirit; I cannot go to cure the body of my patient, but I forget my profession, and call unto GOD for his soul; I cannot see one say his prayers, but, in stead of imitating him, I fall into a supplication for him, who perhaps is no more to me than a common nature: and if GOD hath vouchsafed an ear to my supplications, there are surely many happy that never saw me, and enjoy the blessing of mine unknown devotions. To pray for Enemies, that is, for their salvation, is no harsh precept, but the practice of our daily and ordinary devotions. I cannot believe the story of the Italian: our bad wishes and uncharitable desires proceed no further than this life: it is the Devil, and the uncharitable votes of Hell, that desire our misery in the World to come.

PART II

See above, p. 15.

To do no injury, nor take none, was a principle, which to my former years and impatient

SECT. VII.

PART II. affections seemed to contain enough of Morality; but my more setled years and Christian constitution have fallen upon severer resolutions. I can hold there is no such thing as injury; that, if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury; that to hate another, is to malign himself; that the truest way to love another, is to despise our selves. I were unjust unto mine own Conscience, if I should say I am at variance with any thing like my self. I find there are many pieces in this one fabrick of man; this frame is raised upon a mass of Antipathies. I am one methinks, but as the World; wherein notwithstanding there are a swarm of distinct essences, and in them another World of contrarieties; we carry private and domestick enemies within, publick and more hostile adversaries without. The Devil, that did but buffet St. Paul, plays methinks at sharp with me. Let me be nothing, if within the compass of my self I do not find the battail of Lepanto, Passion against Reason, Reason against Faith, Faith against the Devil, and my Conscience against all. There is another man within me, that's angry with me, rebukes, commands, and dastards me. I have no Conscience of Marble to resist the hammer of more heavy offences; nor yet so soft and waxen, as to take the impression of each single peccadillo or scape of infirmity. I am of a strange belief, that it is as easie to be forgiven some sins, as to commit some others. For my Original sin, I hold it to be washed away in my Baptism: for

To forgive is the sweetest revenge.

2 Cor. xii. 7.

See above, p. 34.

my actual transgressions, I compute and reckon with GOD but from my last repentance, Sacrament, or general absolution; and therefore am not terrified with the sins or madness of my youth. I thank the goodness of GOD, I have no sins that want a name; I am not singular in offences; my transgressions are Epidemical, and from the common breath of our corruption. For there are certain tempers of body, which, matcht with an humorous depravity of mind, do hatch and produce vitiosities, whose newness and monstrosity of nature admits no name: this was the temper of that Lecher that fell in love with a Statua, and the constitution of Nero in his Spintrian recreations. For the Heavens are not only fruitful in new and unheard-of stars, the Earth in plants and animals, but mens minds also in villany and vices. Now the dulness of my reason, and the vulgarity of my disposition, never prompted my invention, nor solicited my affection unto any of these; yet even those common and quotidian infirmities that so necessarily attend me, and do seem to be my very nature, have so dejected me, so broken the estimation that I should have otherwise of my self, that I repute my self the most abjectest piece of mortality. Divines prescribe a fit of sorrow to repentance: there goes indignation, anger, sorrow, hatred, into mine; passions of a contrary nature, which neither seem to sute with this action, nor my proper constitution. It is no breach of charity to our selves, to be at variance with our Vices, nor to abhor that part of us which is PART II.

PART II. an enemy to the ground of charity, our GOD; wherein we do but imitate our great selves, the world, whose divided Antipathies and contrary faces do yet carry a charitable regard unto the whole, by their particular discords preserving the common harmony, and keeping in fetters those powers, whose rebellions, once Masters, might be the ruine of all.

SECT. VIII. Of pride and conceit.

I thank GOD, amongst those millions of Vices I do inherit and hold from Adam. I have escaped one, and that a mortal enemy to Charity, the first and father-sin, not onely of man, but of the devil, Pride: a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a World. I have escaped it in a condition that can hardly avoid it. Those petty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feathers unto mine. I have seen a Grammarian towr and plume himself over a single line in Horace, and shew more pride in the construction of one Ode, than the Author in the composure of the whole book. For my own part, besides the *Jargon* and *Patois* of several Provinces, I understand no less than six Languages; yet I protest I have no higher conceit of my self, than had our Fathers before the confusion of Babel, when there was but one Language in the World, and none to boast himself either Linguist or Critick. I have not onely seen several Countries, beheld the nature of their Climes, the Chorography of their Provinces, Topography of their Cities, but understood their several Laws, Customs, and Policies;

yet cannot all this perswade the dulness of my spirit unto such an opinion of my self, as I behold in nimbler and conceited heads, that never looked a degree beyond their Nests. I know the names, and somewhat more, of all the constellations in my Horizon; yet I have seen a prating Mariner, that could onely name the pointers and the North Star, out-talk me, and conceit himself a whole Sphere above me. I know most of the Plants of my Countrey, and of those about me; yet methinks I do not know so many as when I did but know a hundred, and had scarcely ever Simpled further than *Cheap-side*. For, indeed, heads of capacity, and such as are not full with a handful or easie measure of knowledge, think they know nothing till they know all; which being impossible, they fall upon the opinion of Socrates, and only know they know not any thing. I cannot think that Homer pin'd away upon the riddle of the fishermen: or that Aristotle, who understood the uncertainty of knowledge, and confessed so often the reason of man too weak for the works of nature, did ever drown himself upon the flux and reflux of Euripus. We do but learn to-day what our better advanced judgements will unteach to morrow: and Aristotle doth but instruct us, as Plato did him: that is, to confute himself. I have run through all sorts, yet find no rest in any: though our first studies and *juniar* endeavours may style us Peripateticks, Stoicks, or Academicks; yet I perceive the wisest heads prove, at last, almost all Scepticks, and

PART II.

See above, p. 85.

PART II. stand like Janus in the field of knowledge. I have therefore one common and authentick Philosophy I learned in the Schools, whereby I discourse and satisfy the reason of other men; another more reserved, and drawn from experience, whereby I content mine own. Solomon, that complained of ignorance in the height of knowledge, hath not only humbled my conceits, but discouraged my endeavours. There is yet another conceit that hath sometimes made me shut my books, which tells me it is a vanity to waste our days in the blind pursuit of knowledge; it is but attending a little longer, and we shall enjoy that by instinct and infusion, which we endeavour at here by labour and inquisition. It is better to sit down in a modest ignorance, and rest contented with the natural blessing of our own reasons, than buy the uncertain knowledge of this life with sweat and vexation, which Death gives every fool *gratis*, and is an accessary of our glorification.

Eccles. vii. 23.

SECT. IX. Of marriage and harmony.

I was never yet once, and commend their resolutions who never marry twice: not that I disallow of second marriage; as neither, in all cases, of Polygamy, which, considering some times, and the unequal number of both sexes, may be also necessary. The whole World was made for man, but the twelfth part of man for woman: Man is the whole World, and the Breath of GOD; Woman the Rib and crooked piece of man. I could be content that we might procreate like trees, without conjunction, or that there were any way to perpetuate the World

without this trivial and vulgar way of union : PART II.
it is the foolishest act a wise man commits in all his life ; nor is there any thing that will more deject his cool'd imagination, when he shall consider what an odd and unworthy piece of folly he hath committed. I speak not in prejudice, nor am averse from that sweet Sex, but naturally amorous of all that is beautiful. I can look a whole day with delight upon a handsome Picture, though it be but of an Horse. It is my temper, and I like it the better, to affect all harmony ; and sure there is musick even in the beauty, and the silent note which Cupid strikes, far sweeter than the sound of an instrument. For there is a musick where ever there is a harmony, order, or proportion : and thus far we may maintain the music of the Sphears ; for those well-ordered motions, and regular paces, though they give no sound unto the ear, yet to the understanding they strike a note most full of harmony. Whosoever is harmonically composed delights in harmony ; which makes me much distrust the symmetry of those heads which declaim against all Church-Musick. For my self, not only from my obedience, but my particular Genius, I do embrace it : for even that vulgar and Tavern-Musick, which makes one man merry, another mad, strikes in me a deep fit of devotion, and a profound contemplation of the First Composer. There is something in it of Divinity more than the ear discovers : it is an Hieroglyphical and shadowed lesson of the whole World, and creatures of GOD ; such a melody to the

PART II. ear, as the whole World, well understood, would afford the understanding. In brief, it is a sensible fit of that harmony which intellectually sounds in the ears of GOD. I will not say, with Plato, the soul is an harmony, but harmonical, and hath its nearest sympathy unto Musick: thus some, whose temper of body agrees, and humours the constitution of their souls, are born Poets, though indeed all are naturally inclined unto Rhythme. This made Tacitus, in the very first line of his Story, fall upon a verse; and Cicero, the worst of Poets, but declaiming for a Poet, falls in the very first sentence upon a perfect Hexameter. I feel not in me those sordid and unchristian desires of my profession; I do not secretly implore and wish for Plagues, rejoyce at Famines, revolve Ephemerides and Almanacks in expectation of malignant Aspects, fatal Conjunctions, and Eclipses. I rejoyce not at unwholesome Springs, nor unseasonable Winters: my Prayer goes with the Husbandman's; I desire every thing in its proper season, that neither men nor the times be put out of temper. Let me be sick my self, if sometimes the malady of my patient be not a disease unto me. I desire rather to cure his infirmities than my own necessities. Where I do him no good, methinks it is scarce honest gain; though I confess 'tis but the worthy salary of our well-intended endeavours. I am not only ashamed, but heartily sorry, that, besides death, there are diseases incurable: yet not for my own sake, or that they be beyond my Art, but for the general cause and sake of

Phæd. c. 36.

Annal. i. 1.

Pro Archiâ poëtâ.

Our Physician hath the general cause of humanity at heart.

humanity, whose common cause I apprehend as mine own. And to speak more generally, those three Noble Professions which all civil Commonwealths do honour, are raised upon the fall of Adam, and are not any way exempt from their infirmities; there are not only diseases incurable in Physick, but cases indissolvable in Laws, Vices incorrigible in Divinity. If General Councils may err, I do not see why particular Courts should be infallible. their perfectest rules are raised upon the erroneous reasons of Man, and the Laws of one do but condemn the rules of another; as Aristotle oft-times the opinions of his Predecessours, because, though agreeable to reason, yet were not consonant to his own rules, and the Logick of his proper Principles. Again, to speak nothing of the Sin against the HOLY GHOST, whose cure not onely, but whose nature is unknown,) I can cure the Gout or Stone in some, sooner than Divinity, Pride or Avarice in others. I can cure Vices by Physick when they remain incurable by Divinity, and shall obey my Pills when they contemn their precepts. I boast nothing, but plainly say, we all labour against our own cure; for death is the cure of all diseases. There is no *Catholicon* or universal remedy I know, but this; which, though nauseous to queasie stomachs, yet to prepared appetites is Nectar, and a pleasant potion of immortality. PART II. St. Matth. xii. 31.

For my Conversation, it is like the Sun's, with all men, and with a friendly aspect to good and bad. Methinks there is no man bad, and the SECT. X. Our Physician thinketh no man so

PART II. worst, best; that is, while they are kept within the circle of those qualities wherein they are good: there is no man's mind of such discordant and jarring a temper, to which a tunable disposition may not strike a harmony. *Magnæ virtutes, nec minora vitia;* it is the posie of the best natures, and may be inverted on the worst; there are in the most depraved and venemous dispositions, certain pieces that remain untoucht, which by an *Antiperistasis* become more excellent, or by the excellency of their Antipathies are able to preserve themselves from the contagion of their enemy vices, and persist intire beyond the general corruption. For it is also thus in nature: the greatest Balsomes do lie enveloped in the bodies of most powerful Corrosives. I say, moreover, and I ground upon experience, that poisons contain within themselves their own Antidote, and that which preserves them from the venome of themselves, without which they were not deleterious to others onely, but to themselves also. But it is the corruption that I fear within me, not the contagion of commerce without me. 'Tis that unruly regiment within me, that will destroy me; 'tis I that do infect my self; the man without a Navel yet lives in me; I feel that original canker corrode and devour me; and therefore *Defenda me* DIOS *de me*, "LORD deliver me from my self," is a part of my Letany, and the first voice of my retired imaginations. There is no man alone, because every man is a Microcosm, and carries the whole World about him. *Nunquam minus solus quam*

bad but that there is good in him,—

See above, p. 100.

See below, p. 178.

and feareth his own corruption more than contagion from others.

See p. 81.

Cicero, *De Offic.* iii. 1.

cum solus, though it be the Apothegme of a wise man, is yet true in the mouth of a fool. Indeed, though in a Wilderness, a man is never alone, not only because he is with himself and his own thoughts, but because he is with the Devil, who ever consorts with our solitude, and is that unruly rebel that musters up those disordered motions which accompany our sequestred imaginations. And to speak more narrowly, there is no such thing as solitude, nor any thing that can be said to be alone and by itself, but GOD, Who is His own circle, and can subsist by Himself; all others, besides their dissimilary and Heterogeneous parts, which in a manner multiply their natures, cannot subsist without the concourse of GOD, and the society of that hand which doth uphold their natures. In brief, there can be nothing truly alone and by it self, which is not truly one; and such is only GOD: all others do transcend an unity, and so by consequence are many. PART II. See above, p. 20.

SECT XI
Man's life a constant miracle.

Now for my life, it is a miracle of thirty years, which to relate, were not a History, but a piece of Poetry, and would sound to common ears like a Fable. For the World, I count it not an Inn, but an Hospital; and a place not to live, but to dye in. The world that I regard is my self; it is the Microcosm of my own frame that I cast mine eye on; for the other, I use it but like my Globe, and turn it round sometimes for my recreation. Men that look upon my outside, perusing only my condition and Fortunes, do err in my Altitude; for I am above Atlas his shoulders. The earth

PART II. is a point not only in respect of the Heavens above us, but of that heavenly and celestial part within us: that mass of Flesh that circumscribes me, limits not my mind: that surface that tells the Heavens it hath an end, cannot persuade me I have any: I take my circle to be above three hundred and sixty; though the number of the Ark do measure my body, it comprehendeth not my mind: whilst I study to find how I am a Microcosm, or little World, I find my self something more than the great. There is surely a piece of Divinity in us, something that was before the Elements, and owes no homage unto the Sun. Nature tells me I am the Image
Gen. i. 27. of GOD, as well as Scripture: he that understands not thus much, hath not his introduction or first lesson, and is yet to begin the Alphabet of man. Let me not injure the felicity of others, if I say I am as happy as any: *Ruat cælum, fiat voluntas Tua*, salveth all; so that whatsoever happens, it is but what our daily prayers desire. In brief, I am content: and what should Providence add more? Surely this is it we call Happiness, and this do I enjoy; with this I am happy in a dream, and as content to enjoy a happiness in a fancy, as others in a more apparent truth and realty. There is surely a
Of dreams. neerer apprehension of any thing that delights us in our dreams, than in our waked senses: without this I were unhappy; for my awaked judgment discontents me, ever whispering unto me, that I am from my friend; but my friendly dreams in the night requite me, and make me

think I am within his arms. I thank GOD for my happy dreams, as I do for my good rest; for there is a satisfaction in them unto reasonable desires, and such as can be content with a fit of happiness: and surely it is not a melancholy conceit to think we are all asleep in this World, and that the conceits of this life are as meer dreams to those of the next; as the Phantasms of the night, to the conceits of the day. There is an equal delusion in both, and the one doth but seem to be the embleme or picture of the other: we are somewhat more than our selves in our sleeps, and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our waking conceptions do not match the Fancies of our sleeps. At my Nativity my Ascendant was the watery sign of Scorpius; I was born in the Planetary hour of Saturn, and I think I have a piece of that Leaden Planet in me. I am no way facetious, nor disposed for the mirth and galliardize of company; yet in one dream I can compose a whole Comedy, behold the action, apprehend the jests, and laugh my self awake at the conceits thereof. Were my memory as faithful as my reason is then fruitful, I would never study but in my dreams: and this time also would I chuse for my devotions: but our grosser memories have then so little hold of our abstracted understandings, that they forget the story, and can only relate to our awaked souls, a confused and broken tale of that that hath passed. Aristotle, PART II.

PART II. who hath written a singular Tract *Of Sleep*, hath not, methinks, throughly defined it; nor yet Galen, though he seem to have corrected it; for those Noctambuloes and night-walkers, though in their sleep, do yet injoy the action of their senses. We must therefore say that there is something in us that is not in the jurisdiction of Morpheus; and that those abstracted and ecstatick souls do walk about in their own corps, as spirits with the bodies they assume, wherein they seem to hear, see, and feel, though indeed the Organs are destitute of sense, and their natures of those faculties that should inform them. Thus it is observed, that men sometimes, upon the hour of their departure, do speak and reason above themselves; for then the soul, beginning to be freed from the ligaments of the body, begins to reason like her self, and to discourse in a strain above mortality.

SECT. XII. Of sleep. We term sleep a death: and yet it is waking that kills us, and destroys those spirits that are the house of life. 'Tis indeed a part of life that best expresseth death; for every man truely lives, so long as he acts his nature, or some way makes good the faculties of himself. Themistocles, therefore, that slew his Soldier in his sleep, was a merciful Executioner: 'tis a kind of punishment the mildness of no laws hath invented: I wonder the fancy of Lucan and Seneca did not discover it. It is that death by
1 Cor. xv. 3. which we may be literally said to dye daily; a death which Adam dyed before his mortality; a death whereby we live a middle and moderating

point between life and death: in fine, so like death, I dare not trust it without my prayers, and an half adieu unto the World, and take my farewel in a Colloquy with GOD. PART II.

The night is come, like to the day,
Depart not Thou, great GOD, away.
Let not my sins, black as the night,
Eclipse the lustre of Thy light:
Keep still in my Horizon; for to me
The Sun makes not the day, but Thee.
Thou, Whose nature cannot sleep,
On my temples Centry keep;
Guard me 'gainst those watchful foes,
Whose eyes are open while mine close.
Let no dreams my head infest,
But such as Jacob's temples blest.
While I do rest, my Soul advance;
Make my sleep a holy trance;
That I may, my rest being wrought,
Awake into some holy thought;
And with as active vigour run
My course, as doth the nimble Sun.
Sleep is a death; O make me try,
By sleeping, what it is to die;
And as gently lay my head
On my grave, as now my bed.
Howere I rest, great GOD, let me
Awake again at last with Thee;
And thus assur'd, behold I lie
Securely, or to awake or die.
These are my drowsie days; in vain
I do now wake to sleep again:
O come that hour, when I shall never
Sleep again, but wake for ever.

This is the Dormative I take to bedward; I need no other Laudanum than this to make me sleep; after which I close mine eyes in security, content to take my leave of the Sun, and sleep unto the Resurrection.

PART II. SECT. XIII. Justice.

The method I should use in distributive Justice, I often observe in commutative; and keep a Geometrical proportion in both, whereby becoming equable to others, I become unjust to my self, and supererogate in that common principle, *Do unto others as thou wouldst be done unto thy self.* I was not born unto riches, neither is it, I think, my Star to be wealthy; or, if it were, the freedom of my mind, and frankness of my disposition, were able to contradict and cross my fates: for to me, avarice seems not so much a vice, as a deplorable piece of madness; to conceive ourselves pipkins, or be perswaded that we are dead, is not so ridiculous, nor so many degrees beyond the power of Hellebore, as this. The opinions of Theory, and positions of men, are not so void of reason as their practised conclusions. Some have held that Snow is black, that the earth moves, that the Soul is air, fire, water; but all this is Philosophy, and there is no delirium, if we do but speculate the folly and indisputable dotage of avarice to that subterraneous Idol, and God of the Earth. I do confess I am an Atheist: I cannot perswade myself to honour that the World adores; whatsoever virtue its prepared substance may have within my body, it hath no influence nor operation without. I would not entertain a base design, or an action that should call me villain, for the Indies; and for this only do I love and honour my own soul, and have methinks two arms too few to embrace myself. Aristotle is too severe, that will not allow us to be truely

Avarice a ridiculous vice.

liberal without wealth, and the bountiful hand of Fortune. If this be true, I must confess I am charitable only in my liberal intentions, and bountiful well-wishes; but if the example of the Mite be not only an act of wonder, but an example of the noblest Charity, surely poor men may also build Hospitals, and the rich alone have not erected Cathedrals. I have a private method which others observe not; I take the opportunity of my self to do good; I borrow occasion of Charity from mine own necessities, and supply the wants of others, when I am in most need my self: for it is an honest stratagem to take advantage of our selves, and so to husband the acts of vertue, that, where they are defective in one circumstance, they may repay their want and multiply their goodness in another. I have not Peru in my desires, but a competence, and ability to perform those good works to which He hath inclined my nature. He is rich, who hath enough to be charitable; and it is hard to be so poor, that a noble mind may not find a way to this piece of goodness. *He that giveth to the poor, lendeth to the* LORD: there is more Rhetorick in that one sentence, than in a Library of Sermons; and indeed, if those Sentences were understood by the Reader, with the same Emphasis as they are delivered by the Author, we needed not those Volumes of instructions, but might be honest by an Epitome. Upon this motive only I cannot behold a Beggar without relieving his Necessities with my Purse, or his Soul with my Prayers; these scenical and acci-

PART II.

Poor men may be liberal, St. Luke xxi. 1—4. and even munificent.

See below, p. 142.

Prov. xix. 17.

PART II. dental differences between us, cannot make me forget that common and untoucht part of us both: there is under these *Centoes* and miserable outsides, these mutilate and semi-bodies, a soul of the same alloy with our own, whose Genealogy is GOD as well as ours, and in as fair a way to Salvation as our selves. Statists that labour to contrive a Common-wealth without poverty, take away the object of charity, not understanding only the Common-wealth of a Christian, but forgetting the prophecie of CHRIST.

St. Matth. xxvi. 11.

SECT. XIV. GOD to be loved for His own sake, and our neighbour for GOD's.

Now, there is another part of charity, which is the Basis and Pillar of this, and that is the love of GOD, for Whom we love our neighbour; for this I think charity, to love GOD for Himself, and our neighbour for GOD. All that is truly amiable is GOD, or as it were a divided piece of Him, that retains a reflex or shadow of Himself. Nor is it strange that we should place affection on that which is invisible: all that we truly love is thus; what we adore under affection of our senses, deserves not the honour of so pure a title. Thus we adore Virtue, though to the eyes of sense she be invisible: thus that part of our noble friends that we love, is not that part that we imbrace, but that insensible part that our arms cannot embrace. GOD, being all goodness, can love nothing but Himself; He loves us but for that part which is as it were Himself, and the traduction of His Holy Spirit. Let us call to assize the loves of our parents, the affection of our wives and children, and they are all dumb shows and dreams, without reality, truth, or con-

stancy. For first there is a strong bond of affection between us and our Parents; yet how easily dissolved! We betake our selves to a woman, forget our mother in a wife, and the womb that bare us, in that that shall bear our Image. This woman blessing us with children, our affection leaves the level it held before, and sinks from our bed unto our issue and picture of Posterity, where affection holds no steady mansion. They, growing up in years, desire our ends; or applying themselves to a woman, take a lawful way to love another better than our selves. Thus I perceive a man may be buried alive, and behold his grave in his own issue. PART II.

SECT. XV. Our Physician concludeth that there is no happiness but in GOD. Eccl. ii. 26.

I conclude therefore, and say, there is no happiness under (or, as Copernicus will have it, *above*) the Sun, nor any Crambe in that repeated verity and burthen of all the wisdom of Solomon, *All is vanity and vexation of Spirit*. There is no felicity in that the World adores. Aristotle, whilst he labours to refute the Idea's of Plato, falls upon one himself; for his *summum bonum* is a Chimæra, and there is no such thing as his Felicity. That wherein GOD Himself is happy, the holy Angels are happy, in whose defect the Devils are unhappy, that dare I call happiness: whatsoever conduceth unto this, may with an easy Metaphor deserve that name; whatsoever else the World terms Happiness, is to me a story out of Pliny, a tale of Boccace or Malizspini, an apparition, or neat delusion, wherein there is no more of Happiness than the name. Bless me in this life with but peace of my Con-

PART II. science, command of my affections, the love of Thy self and my dearest friends, and I shall be happy enough to pity Cæsar. These are, O LORD, the humble desires of my most reasonable ambition, and all I dare call happiness on earth; wherein I set no rule or limit to Thy Hand or Providence. Dispose of me according to the wisdom of Thy pleasure: Thy will be done, though in my own undoing.

FINIS.

A

LETTER

TO A

FRIEND,

Upon occaſion of the

DEATH

OF HIS

Intimate Friend.

By the Learned

Sir *THOMAS BROWN*, Knight,

Doctor of Phyſick, late of *Norwich*.

LONDON:

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A

LETTER TO A FRIEND,

&c.

SECT. I.

GIVE me leave to wonder that News of this nature should have such heavy Wings, that you should hear so little concerning your dearest Friend, and that I must make that unwilling Repetition to tell you,

Ad portam rigidos calces extendit, Persius, *Sat.* i. 105.

that he is Dead and Buried, and by this time no Puny among the mighty Nations of the Dead; for tho he left this World not very many days past, yet every hour you know largely addeth unto that dark Society; and considering the incessant Mortality of Mankind, you cannot conceive there dieth in the whole Earth so few as a thousand an hour.

SECT. II.

Altho at this distance you had no early Account or Particular of his Death, yet your Affection may cease to wonder that you had not some secret Sense or Intimation thereof by Dreams, thoughtful Whisperings, Mercurisms, Airy Nuncio's, or sympathetical Insinuations,

which many seem to have had at the Death of their dearest Friends; for since we find in that famous Story, that Spirits themselves were fain to tell their Fellows at a distance that the great Antonio was dead, we have a sufficient Excuse for our Ignorance in such Particulars, and must rest content with the common Road and Appian Way of Knowledge by Information. Tho the uncertainty of the End of this World hath confounded all Humane Predictions, yet they who shall live to see the Sun and Moon darkned, and the Stars to fall from Heaven, will hardly be deceived in the Advent of the last Day; and therefore strange it is, that the common Fallacy of consumptive Persons, who feel not themselves dying, and therefore still hope to live, should also reach their Friends in perfect Health and Judgment—that you should be so little acquainted with Plautus's sick Complexion, or that almost an Hippocratical Face should not alarum you to higher fears, or rather despair of his Continuation in such an emaciated State, wherein medical Predictions fail not, as sometimes in acute Diseases, and wherein 'tis as dangerous to be sentenced by a Physician as a Judge.

St. Matth. xxiv. 29.

SECT. III.

Upon my first Visit I was bold to tell them who had not let fall all hopes of his Recovery, That in my sad Opinion he was not like to behold a Grashopper, much less to pluck another Fig; and in no long time after, seemed to discover that odd mortal Symptom in him not mention'd by Hippocrates, that is, to lose his

own Face, and look like some of his near Relations; for he maintained not his proper Countenance, but looked like his Uncle, the Lines of whose Face lay deep and invisible in his healthful Visage before: for as from our beginning we run through variety of Looks, before we come to consistent and settled Faces; so before our End, by sick and languishing Alterations, we put on new Visages; and in our Retreat to Earth, may fall upon such Looks, which, from community of seminal Originals, were before latent in us.

SECT. IV.

He was fruitlesly put in hope of advantage by change of Air, and imbibing the pure Aerial Nitre of these Parts; and therefore, being so far spent, he quickly found Sardinia in Tivoli, and the most healthful Air of little effect, where Death had set her Broad Arrow; for he lived not unto the middle of May, and confirmed the Observation of Hippocrates of that mortal time of the Year when the Leaves of the Fig-tree resemble a Daw's Claw. He is happily seated who lives in Places whose Air, Earth, and Water, promote not the Infirmities of his weaker Parts, or is early removed into Regions that correct them. He that is tabidly inclined were unwise to pass his days in Portugal, Cholical Persons will find little Comfort in Austria or Vienna. He that is Weak-legg'd must not be in Love with Rome, nor an infirm Head with Venice or Paris. Death hath not only particular Stars in Heaven, but malevolent Places on Earth, which single out our Infirmities, and

Epid. vi. 7, § 9, t. v. p. 342, ed. Littré.

strike at our weaker Parts; in which Concern, passager and migrant Birds have the great Advantages; who are naturally constituted for distant Habitations, whom no Seas nor Places limit, but in their appointed Seasons will visit us from Greenland and Mount Atlas, and as some think, even from the Antipodes.

Bellonius *de Avibus.*

SECT. V.

Tho we could not have his Life, yet we missed not our desires in his soft Departure, which was scarce an Expiration; and his End not unlike his Beginning, when the salient Point scarce affords a sensible motion; and his Departure so like unto Sleep, that he scarce needed the civil Ceremony of closing his Eyes; contrary unto the common way, wherein Death draws up, Sleep lets fall the Eye-lids. With what strift and pains we came into the World we know not; but 'tis commonly no easie matter to get out of it: yet, if it could be made out that such who have easie Nativities have commonly hard Deaths, and contrarily, his Departure was so easie, that we might justly suspect his Birth was of another nature, and that some *Juno* sat cross-legg'd at his Nativity.

See belów, p. 199.

SECT. VI.

Besides his soft Death, the incurable state of his Disease might somewhat extenuate your Sorrow, who know that Monsters but seldom happen, Miracles more rarely, in Physick. Angelus Victorius gives a serious Account of a Consumptive, Hectical, Pthysical Woman, who was suddenly cured by the Intercession of Ignatius. We read not of any in Scripture who in this case applied unto our Saviour, tho some

Medic. Consult. § 83, p. 381, ed. 1640.

may be contained in that large Expression, that *He went about Galilee, healing all manner of Sickness and all manner of Diseases.* Amulets, Spells, Sigils, and Incantations, practised in other Diseases, are seldom pretended in this; and we find no Sigil in the *Archidoxis* of Paracelsus to cure an extreme Consumption or Marasmus, which, if other Diseases fail, will put a period unto long Livers, and at last make dust of all. And therefore the Stoicks could not but think that the firy Principle would wear out all the rest, and at last make an end of the world; which notwithstanding, without such a lingring period, the Creator may effect at His Pleasure: and to make an end of all things on Earth, and our Planetical System of the World, He need but put out the Sun. St. Matth. iv. 23.

SECT. VII.

I was not so curious to entitle the Stars unto any concern of his Death, yet could not but take notice that he died when the Moon was in motion from the Meridian, at which time an old Italian long ago would persuade me that the greatest part of Men died: but herein I confess I could never satisfie my Curiosity, altho from the time of Tides in Places upon or near the Sea there may be considerable Deductions, and Pliny hath an odd and remarkable Passage concerning the Death of Men and Animals upon the Recess or Ebb of the Sea. However, certain it is he died in the dead and deep part of the Night, when *Nox* might be most apprehensibly said to be the Daughter of *Chaos*, the Mother of *Sleep* and *Death*, according to old *Hist. Nat.* ii. 101 & 97. Hesiod. *Theog.* 123, 212, 758.

Genealogy; and so went out of this World about that hour when our blessed Saviour entred it, and about what time many conceive He will return again unto it. Cardan hath a peculiar and no hard Observation from a Man's Hand, to know whether he was born in the day or night, which I confess holdeth in my own; and Scaliger to that purpose hath another from the tip of the Ear. Most Men are begotten in the Night, most Animals in the Day; but whether more Persons have been born in the Night or the Day, were a Curiosity undecidable; tho more have perished by violent Deaths in the Day, yet in natural Dissolutions both Times may hold an Indifferency, at least but contingent Inequality. The whole course of Time runs out in the Nativity and Death of Things; which whether they happen by Succession or Coincidence, are best computed by the natural, not artificial, Day.

SECT. VIII. That Charles the Fifth was Crowned upon the day of his Nativity, it being in his own power so to order it, makes no singular Animadversion; but that he should also take King Francis Prisoner upon that day, was an unexpected Coincidence, which made the same remarkable. Antipater, who had an Anniversary Fever every Year upon his Birth-day, needed no Astrological Revolution to know what day he should dye on. When the fixed Stars have made a Revolution unto the points from whence they first set out, some of the Ancients thought the World would have an end; which was a kind of dying upon

the day of its Nativity. Now the Disease prevailing and swiftly advancing about the time of his Nativity, some were of Opinion, that he would leave the World on the day he entred into it: but this being a lingring Disease, and creeping softly on, nothing critical was found or expected, and he died not before fifteen days after. Nothing is more common with Infants than to dye on the day of their Nativity, to behold the worldly Hours and but the Fractions thereof; and even to perish before their Nativity in the hidden World of the Womb, and before their good Angel is conceived to undertake them. But in Persons who out-live many Years, and when there are no less than three hundred sixty-five days to determine their Lives in every Year,—that the first day should make the last, that the Tail of the Snake should return into its Mouth precisely at that time, and they should wind up upon the day of their Nativity, is indeed a remarkable Coincidence, which tho Astrology hath taken witty pains to salve, yet hath it been very wary in making Predictions of it.

SECT. IX.

In this consumptive Condition and remarkable Extenuation, he came to be almost half himself, and left a great part behind him which he carried not to the Grave. And tho that Story of Duke John Ernestus Mansfield be not so easily swallowed, that at his Death his Heart was found not to be so big as a Nut; yet, if the Bones of a good Sceleton weigh little more than twenty pounds, his Inwards and Flesh remaining

Knolles. *Turkish History*, p. 1471. ed. 1638.

could make no Bouffage, but a light bit for the Grave. I never more lively beheld the starved Characters of Dante in any living Face; an *Aruspex* might have read a Lecture upon him without Exenteration, his Flesh being so consumed, that he might, in a manner, have discerned his Bowels without opening of him: so that to be carried, *sextâ cervice*, to the Grave, was but a civil unnecessity; and the Complements of the coffin might out-weigh the Subject of it.

Juvenal, *Sat.* i. 64.

SECT. X. *De Arte Med. Infant.* iv. 9, p. 156, ed. 1577.

Omnibonus Ferrarius in mortal Dysenteries of Children looks for a Spot behind the Ear; in consumptive Diseases some eye the complexion of Moals; Cardan eagerly views the Nails, some the lines of the Hand, the *Thenar* or Muscle of the Thumb; some are so curious as to observe the depth of the Throat-pit, how the proportion varieth of the Small of the Legs unto the Calf, or the compass of the Neck unto the Circumference of the Head: but all these, with many more, were so drowned in a mortal Visage and last Face of Hippocrates, that a weak physiognomist might say at first eye, This was a Face of Earth, and that *Morta* had set her Hard-Seal upon his Temples, easily perceiving what *Caricatura* Draughts Death makes upon pined Faces, and unto what an unknown degree a Man may live backward.

SECT. XI. *Physiol. Barbæ Humanæ*, iii. 7, p. 283, ed. 1603.

Tho the Beard be only made a distinction of Sex and sign of Masculine heat by Ulmus, yet the Precocity and early growth thereof in him was not to be liked in reference unto long

Life. Lewis, that virtuous but unfortunate King of Hungary, who lost his Life at the Battel of Mohacz, was said to be born without a Skin, to have bearded at Fifteen, and to have shewn some gray Hairs about Twenty; from whence the Diviners conjectured, that he would be spoiled of his Kingdom, and have but a short Life: But Hairs make fallible Predictions, and many Temples early gray have out-lived the Psalmist's Period. Hairs which have most amused me have not been in the Face or Head, but on the Back, and not in Men but Children, as I long ago observed in that endemial Distemper of little Children in Languedock, called the *Morgellons*, wherein they critically break out with harsh Hairs on their Backs, which takes off the unquiet Symptoms of the Disease, and delivers them from Coughs and Convulsions.

Ps. xc. 10.

See Picotus *de Rheumatismo.*

SECT. XII.

The Egyptian Mummies that I have seen, have had their Mouths open, and somewhat gaping, which affordeth a good opportunity to view and observe their Teeth, wherein 'tis not easie to find any wanting or decayed: and therefore in Egypt, where one Man practised but one Operation, or the Diseases but of single Parts, it must needs be a barren Profession to confine unto that of drawing of teeth, and little better than to have been Tooth-drawer unto King Pyrrhus, who had but two in his Head. How the Bannyans of India maintain the Integrity of those Parts, I find not particularly observed; who notwithstanding have an Advantage of

their Preservation by abstaining from all Flesh, and employing their Teeth in such Food unto which they may seem at first framed, from their Figure and Conformation: but sharp and corroding Rheums had so early mouldred those Rocks and hardest parts of his Fabrick, that a Man might well conceive that his Years were never like to double or twice tell over his Teeth. Corruption had dealt more severely with them than sepulchral Fires and smart Flames with those of burnt Bodies of old; for in the burnt Fragments of Urns which I have enquired into, altho I seem to find few Incisors or Shearers, yet the Dog Teeth and Grinders do notably resist those Fires.

SECT. XIII. In the Years of his Childhood he had languished under the Disease of his Country, the Rickets; after which notwithstanding many have been become strong and active Men; but whether any have attained unto very great Years, the Disease is scarce so old as to afford good Observation. Whether the Children of the English Plantations be subject unto the same Infirmity, may be worth the observing. Whether Lameness and Halting do still encrease among the Inhabitants of Rovigno in Istria, I know not; yet scarce twenty Years ago Monsieur du Loyr observed, that a third part of that People halted: but too certain it is, that the Rickets encreaseth among us; the Small-Pox grows more pernicious than the Great: the Kings Purse knows that the King's Evil grows more common. Quartan Agues are become no Strangers in Ire-

land; more common and mortal in England: and tho the Ancients gave that Disease very good Words, yet now that Bell makes no strange sound which rings out for the Effects thereof.

SECT. XIV.

Some think there were few Consumptions in the Old World, when Men lived much upon Milk; and that the ancient Inhabitants of this Island were less troubled with Coughs when they went naked, and slept in Caves and Woods, than Men now in Chambers and Feather-beds. Plato will tell us that there was no such Disease as a Catarrh in Homer's time, and that it was but new in Greece in his Age. Polydore Virgil delivereth that Pleurisies were rare in England, who lived but in the days of Henry the Eighth. Some will allow no Diseases to be new, others think that many old ones are ceased, and that such which are esteemed new, will have but their time. However, the Mercy of GOD hath scattered the great heap of Diseases, and not loaded any one Country with all: some may be new in one Country which have been old in another. New Discoveries of the Earth discover new Diseases: for besides the common swarm, there are endemial and local Infirmities proper unto certain Regions, which in the whole Earth make no small number: and if Asia, Africa, and America should bring in their List, *Pandoras* Box would swell, and there must be a strange Pathology.

De Republ. iii 405 d.

Hist. Anglic. lib. xxvi. p. 504, ed. 1534.

SECT. XV.

Most Men expected to find a consumed Kell, empty and bladder-like Guts, livid and marbled Lungs, and a withered Pericardium in this

exuccous Corps : but some seemed too much to wonder that two Lobes of his Lungs adhered unto his side ; for the like I had often found in Bodies of no suspected Consumptions or difficulty of Respiration. And the same more often happeneth in Men than other Animals, and some think in Women than in Men : but the most remarkable I have met with, was in a Man, after a Cough of almost fifty Years, in whom all the Lobes adhered unto the Pleura, and each Lobe unto another ; who having also been much troubled with the Gout, brake the rule of Cardan, and died of the Stone in the Bladder. Aristotle makes a Query, Why some Animals cough, as Man ; some not, as Oxen. If coughing be taken as it consisteth of a natural and voluntary motion, including Expectoration and spitting out, it may be as proper unto Man as bleeding at the Nose ; otherwise we find that Vegetius and Rural writers have not left so many Medicines in vain against the Coughs of Cattel ; and Men who perish by Coughs dye the Death of Sheep, Cats, and Lyons : and tho Birds have no Midriff, yet we meet with divers Remedies in Arrianus against the Coughs of Hawks. And tho it might be thought that all Animals who have Lungs do cough, yet in cetaceous Fishes, who have large and strong Lungs, the same is not observed ; nor yet in oviparous Quadrupeds : and in the greatest thereof, the Crocodile, altho we read much of their Tears, we find nothing of that motion.

From the Thoughts of Sleep, when the Soul was conceived nearest unto Divinity, the Ancients erected an Art of Divination, wherein while they too widely expatiated in loose and inconsequent Conjectures, Hippocrates wisely considered Dreams as they presaged Alterations in the Body, and so afforded hints toward the preservation of Health, and prevention of Diseases; and therein was so serious as to advise Alteration of Diet, Exercise, Sweating, Bathing, and Vomiting; and also so religious, as to order Prayers and Supplications unto respective Deities; in good Dreams unto *Sol*, *Jupiter cœlestis*, *Jupiter opulentus*, *Minerva*, *Mercurius*, and *Apollo;* in bad unto *Tellus*, and the Heroes. SECT. XVI. *De Insomn.* § 89, t. vi. p. 652.

And therefore I could not but take notice how his Female Friends were irrationally curious so strictly to examine his Dreams, and in this low state to hope for the Fantasms of Health. He was now past the healthful Dreams of the Sun, Moon, and Stars, in their Clarity and proper Courses. 'Twas too late to dream of Flying, of Limpid Fountains, smooth Waters, white Vestments, and fruitful green Trees, which are the Visions of healthful Sleeps, and at good distance from the Grave. SECT. XVII.

And they were also too deeply dejected that he should dream of his dead Friends, inconsequently divining that he would not be long from them; for strange it was not that *he* should sometimes dream of the dead, whose Thoughts run always upon Death: beside, to dream of SECT. XVIII.

the dead, so they appear not in dark Habits, and take nothing away from us, in Hippocrates his sense was of good signification; for we live by the dead, and every thing is or must be so before it becomes our Nourishment. And Cardan, who dream'd that he discoursed with his dead Father in the Moon, made thereof no mortal Interpretation: and even to dream that we are dead, was no condemnable Fantasm in old *Oneirocriticism*, as having a signification of Liberty, vacuity from Cares, exemption and freedom from Troubles, unknown unto the dead.

De Insomn. § 92. t. vi. p. 658.

SECT. XIX. Some Dreams I confess may admit of easie and feminine Exposition: he who dream'd that he could not see his right Shoulder, might easily fear to lose the sight of his right Eye; he that before a Journey dream'd that his Feet were cut off, had a plain warning not to undertake his intended Journey. But why to dream of Lettuce should presage some ensuing Disease, why to eat Figs should signific foolish Talk, why to eat Eggs great Trouble, and to dream of Blindness should be so highly commended, according to the Oneirocritical Verses of Astrampsychus and Nicephorus, I shall leave unto your Divination.

SECT. XX. He was willing to quit the World alone and altogether, leaving no Earnest behind him for Corruption or Aftergrave, having small content in that common satisfaction to survive or live in another, but amply satisfied that his Disease should dye with himself, nor revive in a Posterity to puzzle Physick, and make sad Memento's of their Parent hereditary. Leprosie awakes not

sometimes before Forty, the Gout and Stone often later; but consumptive and tabid Roots sprout more early, and at the fairest make seventeen Years of our Life doubtful before that Age. They that enter the World with original Diseases as well as Sin, have not only common Mortality but sick Traductions to destroy them, make commonly short Courses, and live not at length but in Figures; so that a sound Cæsarean Nativity may out-last a natural Birth, and a Knife may sometimes make way for a more lasting fruit than a Midwife; which makes so few Infants now able to endure the old Test of the River, and many to have feeble Children who could scarce have been married at Sparta and those provident States who studied strong and healthful Generations; which happen but contingently in mere pecuniary Matches, or Marriages made by the Candle, wherein notwithstanding there is little redress to be hoped from an Astrologer or a Lawyer, and a good discerning Physician were like to prove the most successful Counsellor.

SECT. XXI

Julius Scaliger, who in a sleepless Fit of the Gout could make two hundred Verses in a Night, would have but five plain Words upon his Tomb. And this serious Person, though no minor Wit, left the Poetry of his Epitaph unto others; either unwilling to commend himself, or to be judged by a Distich, and perhaps considering how unhappy great Poets have been in versifying their own Epitaphs; wherein Petrarcha, Dante, and Ariosto have so unhappily

failed, that if their Tombs should out-last their Works, Posterity would find so little of Apollo on them, as to mistake them for *Ciceronian* Poets.

SECT. XXII. In this deliberate and creeping progress unto the Grave, he was somewhat too young, and of too noble a mind, to fall upon that stupid Symptom observable in divers Persons near their Journeys end, and which may be reckoned among the mortal Symptoms of their last Disease; that is, to become more narrow-minded, miserable, and tenacious, unready to part with any thing when they are ready to part with all, and afraid to want when they have no time to spend. Mean while Physicians (who know that many are mad but in a single depraved Imagination, and one prevalent Desipiency, and that beside and out of such single Deliriums a Man may meet with sober Actions and good Sense in Bedlam,) cannot but smile to see the Heirs and concerned Relations gratulating themselves in the sober departure of their Friends; and tho they behold such mad covetous Passages, content to think they dye in good Understanding, and in their sober Senses.

SECT. XXIII. Avarice, which is not only Infidelity but Idolatry, either from covetous Progeny or questuary Education, had no Root in his Breast, who made good Works the Expression of his Faith, and was big with desires unto publick and lasting Charities; and surely where good Wishes and charitable Intentions exceed Abilities, Theorical Beneficency may be more than a Dream.

Col. iii. 5.

See above, p. 121.

They build not Castles in the Air who would build Churches on Earth; and tho they leave no such Structures here, may lay good Foundations in Heaven. In brief, his Life and Death were such, that I could not blame them who wished the like, and almost to have been himself: *almost*, I say; for tho we may wish the prosperous appurtenances of others, or to be an other in his happy Accidents, yet so intrinsecal is every Man unto himself, that some doubt may be made, whether any would exchange his Being, or substantially become another Man.

He had wisely seen the World at home and SECT. XXIV abroad, and thereby observed under what variety Men are deluded in the pursuit of that which is not here to be found. And altho he had no Opinion of reputed Felicities below, and apprehended Men widely out in the estimate of such Happiness, yet his sober contempt of the World wrought no *Democritism* or *Cynicism*, no laughing or snarling at it, as well understanding there are not Felicities in this World to satisfie a serious Mind; and therefore to soften the stream of our Lives, we are fain to take in the reputed Contentations of this World, to unite with the Crowd in their Beatitudes, and to make our selves happy by Consortion, Opinion, or Co-existimation: for strictly to separate from received and customary Felicities, and to confine unto the rigor of Realities, were to contract the Consolation of our Beings unto too uncomfortable Circumscriptions.

SECT. XXV. Not to fear Death, nor desire it, was short of his Resolution: to be dissolved, and be with CHRIST, was his dying ditty. He conceived his Thred long, in no long course of Years, and when he had scarce out-lived the second Life of Lazarus; esteeming it enough to approach the Years of his Saviour, Who so ordered His own humane State, as not to be old upon Earth. But to be content with Death may be better than to desire it: a miserable Life may make us wish for Death, but a virtuous one to rest in it; which is the Advantage of those resolved Christians, who, looking on Death not only as the sting, but the period and end of Sin, the Horizon and Isthmus between this Life and a better, and the Death of this World but as a Nativity of another, do contentedly submit unto the common Necessity, and envy not Enoch or Elias.

SECT. XXVI. Not to be content with Life is the unsatisfactory state of those which destroy themselves; who being afraid to live, run blindly upon their own Death, which no Man fears by Experience: and the Stoicks had a notable Doctrine to take away the fear thereof; that is, In such Extremities to desire that which is not to be avoided, and wish what might be feared; and so made Evils voluntary and to suit with their own Desires, which took off the terror of them. But the ancient Martyrs were not encouraged by such Fallacies; who, tho they feared not Death, were afraid to be their own Executioners: and therefore thought it more Wisdom to crucifie

See above, p. 69.

their Lusts than their Bodies, to circumcise than stab their Hearts, and to mortifie than kill themselves.

His willingness to leave this World about that Age when most Men think they may best enjoy it, tho paradoxical unto worldly Ears, was not strange unto mine, who have so often observed that many, tho old, oft stick fast unto the World, and seem to be drawn like Cacus's Oxen, backward, with great strugling and reluctancy unto the Grave. The long habit of Living makes meer Men more hardly to part with Life, and all to be nothing but what is to come. To live at the rate of the old World, when some could scarce remember themselves young, may afford no better digested Death than a more moderate period. Many would have thought it an Happiness to have had their lot of Life in some notable Conjunctures of Ages past; but the uncertainty of future Times hath tempted few to make a part in Ages to come. And surely, he that hath taken the true Altitude of Things, and rightly calculated the degenerate state of this Age, is not like to envy those that shall live in the next, much less three or four hundred years hence, when no Man can comfortably imagine what Face this World will carry: and therefore, since every Age makes a step unto the end of all things, and the Scripture affords so hard a Character of the last Times, quiet Minds will be content with their Generations, and rather bless Ages past, than be ambitious of those to come. SECT. XXVII

2 Tim. iii. 1.

SECT. XXVIII. Tho Age had set no Seal upon his Face, yet a dim Eye might clearly discover Fifty in his Actions; and therefore, since *Wisdom is the gray Hair, and an unspotted Life old Age*, altho his Years came short, he might have been said to have held up with longer Livers, and to have been Solomon's Old Man. And surely, if we deduct all those days of our Life which we might wish unlived, and which abate the comfort of those we now live; if we reckon up only those days which GOD hath accepted of our Lives, a Life of good Years will hardly be a span long: the Son in this sense may out-live the Father, and none be climacterically old. He that early arriveth unto the Parts and Prudence of Age, is happily old without the uncomfortable Attendants of it; and 'tis superfluous to live unto gray Hairs, when in a precocious Temper we anticipate the Virtues of them. In brief, he cannot be accounted young who out-liveth the old Man. He that hath early arrived *unto the measure of a perfect Stature in CHRIST*, hath already fulfilled the prime and longest Intention of his Being: and one day lived after the perfect Rule of Piety, is to be preferred before sinning Immortality.

Wisd. iv. 9.

Eph. iv. 13.

SECT. XXIX. Altho he attained not unto the Years of his Predecessors, yet he wanted not those preserving Virtues which confirm the thread of weaker Constitutions. Cautelous Chastity and crafty Sobriety were far from him; those Jewels were Paragon, without Flaw, Hair, Ice, or Cloud in him, which affords me an hint to proceed in these good Wishes and few *Memento's* unto you.

Tread softly and circumspectly in this funambulous Track and narrow Path of Goodness; pursue Virtue virtuously: be sober and temperate; not to preserve your Body in a sufficiency to wanton Ends; not to spare your Purse; not to be free from the Infamy of common Transgressors that way, and thereby to ballance or palliate obscure and closer Vices; nor simply to enjoy Health; (by all which you may leaven good Actions, and render Virtues disputable;) but in one Word, that you may truly serve GOD, which every Sickness will tell you you cannot well do without Health. The sick man's Sacrifice is but a lame Oblation. Pious Treasures laid up in healthful days excuse the defect of sick Nonperformances; without which we must needs look back with Anxiety upon the lost opportunities of Health; and may have cause rather to envy than pity the Ends of penitent Malefactors, who go with clear parts unto the last Act of their Lives, and in the integrity of their Faculties return their Spirit unto GOD That gave it. SECT. XXX. See below, pp. 161, 163 Eccles. xii. 7.

Consider whereabout thou art in Cebes his *Table*, or that old philosophical *Pinax* of the Life of Man: whether thou art still in the Road of Uncertainties; whether thou hast yet entred the narrow Gate, got up the Hill and asperous way, which leadeth unto the House of Sanity, or taken that purifying Potion from the hand of sincere Erudition, which may send thee clear and pure away unto a virtuous and happy Life. SECT. XXXI. See below, p. 161.

In this virtuous Voyage let not disappoint- SECT. XXXII.

See below, p. 161.

ment cause Despondency, nor difficulty Despair. Think not that you are sailing from Lima to Manillia, wherein thou may'st tye up the Rudder, and sleep before the Wind; but expect rough Seas, Flaws, and contrary Blasts; and 'tis well if by many cross Tacks and Verings thou arrivest at thy Port. Sit not down in the popular Seats and common Level of Virtues, but endeavour to make them Heroical. Offer not only Peace-Offerings but Holocausts unto GOD. To serve Him singly to serve our selves, were too partial a piece of Piety, nor likely to place us in the highest Mansions of Glory.

SECT. XXXIII.

See below, p. 162.

He that is chaste and continent, not to impair his Strength, or terrified by Contagion, will hardly be heroically virtuous. Adjourn not that Virtue unto those Years when Cato could lend out his Wife, and impotent Satyrs write Satyrs against Lust: but be chaste in thy flaming days, when Alexander dared not trust his Eyes upon the fair Daughters of Darius, and when so many Men think there is no other way but Origen's.

SECT. XXIV.

See below, p. 163.

Be charitable before Wealth makes thee covetous, and lose not the Glory of the Mite. If Riches increase, let thy Mind hold pace with them; and think it not enough to be liberal, but munificent. Tho a Cup of cold Water from some hand may not be without its Reward, yet stick not thou for Wine and Oyl for the Wounds of the distressed; and treat the Poor, as our Saviour did the Multitude, to the Relicks of some Baskets.

St. Mark, xii. 41, &c.

St. Matth. x. 42.

St. Luke, x 34.

St. John, vi. 13.

Trust not to the Omnipotency of Gold, or say unto it, *Thou art my Confidence.* Kiss not thy Hand when thou beholdest that terrestrial Sun, nor bore thy Ear unto its Servitude. A Slave unto Mammon makes no Servant unto GOD. Covetousness cracks the Sinews of Faith, numbs the Apprehension of any thing above Sense, and only affected with the certainty of things present, makes a peradventure of Things to come; lives but unto one World, nor hopes but fears another; makes our own Death sweet unto others, bitter unto our selves; gives a dry Funeral, Scenical Mourning, and no wet Eyes at the Grave.

SECT. XXXV. See below, p. 165. Job, xxxi. 24, 27. Ex xxi. 6 St. Matth. vi 24.

If Avarice be thy Vice, yet make it not thy Punishment. Miserable Men commiserate not themselves, bowelless unto themselves, and merciless unto their own Bowels. Let the fruition of Things bless the possession of them, and take no satisfaction in dying but living rich. For since thy good Works, not thy Goods, will follow thee; since Riches are an Appurtenance of Life, and no dead Man is rich; to famish in Plenty, and live poorly to dye rich, were a multiplying improvement in Madness, and Use upon Use in Folly.

SECT. XXXVI. See below, p. 164. Rev. xiv 13.

Persons lightly dip'd, not grain'd in generous Honesty, are but pale in Goodness, and faint hued in Sincerity. But be thou what thou virtuously art, and let not the Ocean wash away thy Tincture. Stand magnetically upon that Axis where prudent Simplicity hath fix'd thee; and let no Temptation invert the Poles of thy

SECT. XXXVII. See below, p. 165.

Honesty: and that Vice may be uneasie and even monstrous unto thee, let iterated good Acts and long confirmed Habits make Vertue natural, or a second Nature in thee. And since few or none prove eminently vertuous but from some advantageous Foundations in their Temper and natural Inclinations, study thy self betimes, and early find what Nature bids thee to be, or tells thee what thou may'st be. They who thus timely descend into themselves, cultivating the good Seeds which Nature hath set in them, and improving their prevalent Inclinations to Perfection, become not Shrubs but Cedars in their Generations; and to be in the form of the best of the Bad, or the worst of the Good, will be no satisfaction unto them.

SECT. XXXVIII. See below, p. 166.

Let not the Law of thy Country be the *non ultra* of thy Honesty; nor think that always good enough which the Law will make good. Narrow not the Law of Charity, Equity, Mercy; joyn Gospel Righteousness with Legal Right; be not a meer Gamaliel in the Faith, but let the Sermon in the Mount be thy *Targum* unto the Law of Sinai.

SECT. XXXIX. See below, p. 166.

Make not the Consequences of Vertue the Ends thereof. Be not beneficent for a Name or Cymbal of Applause, nor exact and punctual in Commerce, for the Advantages of Trust and Credit, which attend the Reputation of just and true Dealing; for such Rewards, tho unsought for, plain Virtue will bring with her, whom all Men honour, tho they pursue not. To have other bye ends in good Actions sowers laudable

Performances, which must have deeper Roots, Motions, and Instigations, to give them the Stamp of Vertues.

SECT. XL

Tho humane Infirmity may betray thy heedless days into the popular ways of Extravagancy, yet let not thine own depravity, or the torrent of vicious Times, carry thee into desperate Enormities in Opinions, Manners, or Actions. If thou hast dip'd thy foot in the River, yet venture not over Rubicon: run not into Extremities from whence there is no Regression, nor be ever so closely shut up within the holds of Vice and Iniquity, as not to find some escape by a Postern of Resipiscency.

See below, p. 180.

SECT. XLI.

Owe not thy Humility unto Humiliation by Adversity, but look humbly down in that State when others look upward upon thee. Be patient in the Age of Pride and days of Will and Impatiency, when Men live but by Intervals of Reason under the Sovereignty of Humor and Passion, when 'tis in the Power of every one to transform thee out of thy self, and put thee into the short Madness. If you cannot imitate Job, yet come not short of Socrates, and those patient Pagans who tired the tongues of their Enemies, while they perceiv'd they spet their Malice at brazen Walls and Statues.

See below, p. 167.

SECT. XLII.

Let Age, not Envy, draw Wrinkles on thy Cheeks: be content to be envied, but envy not. Emulation may be plausible, and Indignation allowable; but admit no Treaty with that Passion which no Circumstance can make good. A Displacency at the good of others because they

See below p. 167.

enjoy it, altho we do not want it, is an absurd Depravity, sticking fast unto humane Nature from its primitive Corruption: which he that can well subdue, were a Christian of the first Magnitude, and for ought I know, may have one foot already in Heaven.

SECT. XLIII. See below, p. 168.

While thou so hotly disclaimst the Devil, be not guilty of Diabolism. Fall not into one Name with that unclean Spirit, nor act his Nature whom thou so much abhorrest; that is, to accuse, calumniate, backbite, whisper, detract, or sinistrously interpret others; degenerous Depravities and narrow-minded Vices, not only below S. Paul's noble Christian, but Aristotle's true Gentleman. Trust not with some that the Epistle of S. James is Apocryphal, and so read with less fear that stabbing truth, that in company with this Vice thy Religion is in vain. Moses broke the Tables without breaking of the Law; but where Charity is broke, the Law it self is shattered, which cannot be whole without Love, that is the fulfilling of it. Look humbly upon thy Virtues, and tho thou art rich in some, yet think thy self poor and naked without that crowning Grace, which thinketh no Evil, which envieth not, which beareth, believeth, hopeth, endureth all things. With these sure Graces, while busie Tongues are crying out for a drop of cold Water, Mutes may be in Happiness, and sing the *Trisagium* in Heaven.

St. James, i. 26.

Ex. xxxii. 19

Rom. xiii. 10.

1 Cor. xiii. 4. &c.

St. Luke, xvi. 24.

Rev. iv. 8.

SECT. XLIV. See below, p. 168.

Let not the Sun in Capricorn *go down upon thy Wrath*, but write thy Wrongs in Water. Draw the Curtain of Night upon Injuries, shut

Eph. iv. 26.

them up in the Tower of Oblivion, and let them be as tho they had not been. Forgive thine Enemies totally, and without any Reserve of hope, that however GOD will revenge thee.

Be substantially great in thy self, and more than thou appearest unto others; and let the World be deceived in thee, as they are in the Lights of Heaven. Hang early Plummets upon the Heels of Pride, and let Ambition have but an Epicycle or narrow Circuit in thee. Measure not thy self by thy Morning shadow, but by the Extent of thy Grave; and reckon thy self above the Earth by the Line thou must be contented with under it. Spread not into boundless Expansions either of Designs or Desires. Think not that Mankind liveth but for a few, and that the rest are born but to serve the Ambition of those who make but Flies of Men, and Wildernesses of whole Nations. Swell not into Actions which embroil and confound the Earth; but be one of those violent ones which force the Kingdom of Heaven. If thou must needs reign, be Zeno's King, and enjoy that Empire which every Man gives himself. Certainly the iterated Injunctions of CHRIST unto Humility, Meekness, Patience, and that despised Train of Virtues, cannot but make pathetical Impressions upon those who have well considered the Affairs of all Ages, wherein Pride, Ambition, and Vain-glory have led up the worst of Actions, and whereunto Confusion, Tragedies, and Acts denying all Religion, do owe their Originals.

SECT. XLV. See below, p. 170.

St. Matth. xi. 12.

Rest not in an Ovation, but a Triumph over SECT. XLVI.

See below, p. 162.

thy Passions; chain up the unruly Legion of thy Breast; behold thy Trophies within thee, not without thee. Lead thine own Captivity captive, and be *Cæsar* unto thyself.

SECT. XLVII. See below, p. 170.

Give no quarter unto those Vices which are of thine inward Family, and having a Root in thy Temper, plead a Right and Propriety in thee. Examine well thy complexional Inclinations. Raise early Batteries against those strongholds built upon the Rock of Nature, and make this a great part of the Militia of thy Life. The politick Nature of Vice must be opposed by Policy, and therefore wiser Honesties project and plot against Sin; wherein notwithstanding we are not to rest in Generals, or the trite Stratagems of Art. That may succeed with one Temper which may prove successless with another: there is no Community or Commonwealth of Virtue; every Man must study his own Œconomy, and erect these Rules unto the Figure of himself.

SECT. XLVIII. See below, p. 231.

Lastly, If length of Days be thy Portion, make it not thy Expectation. Reckon not upon long Life, but live always beyond thy Account. He that so often surviveth his Expectation, lives many Lives, and will hardly complain of the shortness of his Days. Time past is gone like a shadow; make Times to come present. Conceive that near which may be far off; approximate thy last Times by present Apprehensions of them: live like a Neighbour unto Death, and think there is but little to come. And since there is something in us that must still live on,

joyn both Lives together; unite them in thy Thoughts and Actions. and live in one but for the other. He who thus ordereth the Purposes of this Life, will never be far from the next; and is in some manner already in it, by an happy Conformity, and close Apprehension of it.

FINIS.

CHRISTIAN MORALS,

BY

Sr THOMAS BROWN,

Of NORWICH, *M.D*

And AUTHOR of

RELIGIO MEDICI.

Publiſhed from the Original and Correct Manuſcript of the Author; by *JOHN JEFFERY*, D. D. ARCH-DEACON of NORWICH.

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TO THE RIGHT HONOURABLE

DAVID, EARL OF BUCHAN,

VISCOUNT AUCHTERHOUSE,

LORD CARDROSS AND GLENDOVACHIE,

ONE OF THE LORDS COMMISSIONERS OF POLICE,

AND LORD LIEUTENANT OF THE COUNTIES OF STIRLING AND CLACKMANNAN IN NORTH-BRITTAIN.

MY LORD,

The Honour you have done our Family obligeth us to make all just Acknowledgments of it; and there is no Form of Acknowledgment in our power more worthy of Your Lordship's Acceptance than this Dedication of the Last Work of our Honoured and Learned Father. Encouraged hereunto by the Knowledge we have of Your Lordship's Judicious Relish of universal Learning and sublime Virtue, we beg the Favour of Your Acceptance of it, which will very much oblige our Family in general, and her in particular, who is,

My Lord,

Your Lordship's most humble Servant,

ELIZABETH LITTELTON.

[1716.]

THE PREFACE.

If any One, after he has read *Religio Medici* and the ensuing Discourse, can make Doubt whether the same Person was the Author of them both, he may be assured by the Testimony of Mrs. LITTELTON, Sr THOMAS BROWN's Daughter, who lived with her Father when it was composed by Him, and who at the time read it written by his own Hand; and also by the Testimony of Others, (of whom I am One,) who read the MS. of the Author immediately after his Death, and who have since read the same; from which it hath been faithfully and exactly transcribed for the Press. The Reason why it was not printed sooner is, because it was unhappily lost, by being mislay'd among other MSS. for which Search was lately made in the Presence of the Lord Arch-Bishop of Canterbury, of which his Grace by Letter informed Mrs. LITTELTON, when he sent the MS. to her. There is nothing printed in the Discourse, or in the short notes, but what is found in the Original MS. of the Author, except only where an Oversight had made the Addition or Transposition of some words necessary.

JOHN JEFFERY,
ARCH-DEACON *of* NORWICH.

[1716.]

CHRISTIAN MORALS.

PART I.

SECT. I. Pursue virtue virtuously.

TREAD softly and circumspectly in this funambulatory Track and narrow Path of Goodness: pursue Virtue virtuously: leven not good Actions nor render Virtues disputable. Stain not fair Acts with foul Intentions: maim not Uprightness by halting Concomitances, nor circumstantially deprave substantial Goodness.

Consider whereabout thou art in Cebes's *Table*, or that old Philosophical *Pinax* of the Life of Man: whether thou art yet in the Road of uncertainties; whether thou hast yet entred the narrow Gate, got up the Hill and asperous way, which leadeth unto the House of Sanity, or taken that purifying Potion from the hand of sincere Erudition, which may send thee clear and pure away unto a virtuous and happy Life.

In this virtuous Voyage of thy Life hull not about like the Ark without the use of Rudder, Mast, or Sail, and bound for no Port. Let not disappointment cause Despondency, nor difficulty Despair. Think not that you are Sailing from Lima to Manillia, when you may fasten up

PART I. the Rudder, and sleep before the Wind; but expect rough Seas, Flaws, and contrary Blasts; and 'tis well if by many cross Tacks and Veerings you arrive at the Port; for we sleep in Lyons Skins in our Progress unto Virtue, and we slide not, but climb unto it.

Sit not down in the popular Forms and common Level of Virtues. Offer not only Peace-Offerings but Holocausts unto God: where all is due make no reserve, and cut not a Cummin Seed with the Almighty. To serve Him singly to serve our selves, were too partial a piece of Piety, not like to place us in the illustrious Mansions of Glory.

SECT. II. A triumph (not ovation) over thy passions.

Rest not in an Ovation, but a Triumph over thy Passions: let Anger walk hanging down the head; let Malice go manicled, and Envy fetter'd after thee. Behold within thee the long train of thy Trophies, not without thee. Make the quarrelling Lapithytes sleep, and Centaurs within lye quiet. Chain up the unruly Legion of thy breast; lead thine own captivity captive, and be *Cæsar* within thyself.

SECT. III. Adjourn not thy chastity.

He that is Chast and Continent not to impair his strength, or honest for fear of Contagion, will hardly be heroically virtuous. Adjourn not this virtue untill that temper, when Cato could lend out his Wife, and impotent Satyrs write Satyrs upon Lust: But be chast in thy flaming Days, when Alexander dar'd not trust his eyes upon the fair Sisters of Darius, and when so many think there is no other way but Origen's.

PART I. SECT. IV. Be temperate,

Show thy Art in Honesty, and loose not thy Virtue by the bad Managery of it. Be temperate and sober; not to preserve your body in an ability for wanton ends; not to avoid the infamy of common transgressors that way, and thereby to hope to expiate or palliate obscure and closer vices; not to spare your purse, nor simply to enjoy health; but in one word, that thereby you may truly serve GOD, which every sickness will tell you you cannot well do without health. The sick Man's Sacrifice is but a lame Oblation. Pious Treasures lay'd up in healthful days plead for sick non-performances; without which we must needs look back with anxiety upon the lost opportunities of health; and may have cause rather to envy than pity the ends of penitent publick Sufferers, who go with health-full prayers unto the last Scene of their lives, and in the Integrity of their faculties return their Spirit unto GOD That gave it.

to serve GOD better.

Eccles. xii 7.

SECT. V. Charity.

Be Charitable before wealth make thee covetous, and loose not the glory of the Mite. If Riches encrease, let thy mind hold pace with them; and think it not enough to be Liberal, but Munificent. Though a Cup of cold water from some hand may not be without it's reward, yet stick not thou for Wine and Oyl for the Wounds of the Distressed; and treat the poor, as our Saviour did the Multitude, to the reliques of some baskets. Diffuse thy beneficence early, and while thy Treasures call thee Master: there may be an Atropos of thy Fortunes before that of thy Life, and thy wealth cut off before that

St. Mark xii. 41, &c.

St. Matth. x. 42.

St. Luke x. 34.

St. John vi. 13.

Diffuse thy beneficence early.

PART I. hour, when all Men shall be poor; for the Justice of Death looks equally upon the dead, and Charon expects no more from Alexander than from Irus.

SECT. VI. give largely, widely. Eccl. xi. 2. St. Luke vi. 30.

Give not only unto seven, but also unto eight, that is, unto more than many. Though to *give unto every one that asketh* may seem severe advice, yet give thou also before asking, that is, where want is silently clamorous, and mens Necessities, not their Tongues, do loudly call for thy Mercies. For though sometimes necessitousness be dumb, or misery speak not out, yet true Charity is sagacious, and will find out hints for beneficence. Acquaint thy self with the Physiognomy of Want, and let the dead colours and first lines of necessity suffise to tell thee there is an object for thy bounty. Spare not where thou canst not easily be prodigal, and fear not to be undone by mercy. For since *he* Prov. xix. 17. *who hath pity on the poor lendeth unto the Almighty Rewarder*, Who observes no Ides but every day for His payments, Charity becomes pious Usury, Christian Liberality the most thriving industry, and what we adventure in a Cockboat may return in a Carrack unto us. He Eccles. xi 1. who thus casts his bread upon the Water shall surely find it again; for though it falleth to the 2 Kings vi. 5—7. bottom, it sinks but like the Ax of the Prophet, to arise again unto him.

SECT. VII. The covetous merciless to themselves;

If Avarice be thy Vice, yet make it not thy Punishment. Miserable men commiserate not themselves, bowelless unto others, and merciless unto their own bowels. Let the fruition of

things bless the possession of them, and think it more satisfaction to live richly than dye rich. For since thy good works, not thy goods, will follow thee; since wealth is an appertinance of life, and no dead Man is Rich; to famish in Plenty, and live poorly to dye Rich, were a multiplying improvement in Madness, and use upon use in Folly. PART I. Rev. xiv. 13.

Trust not to the Omnipotency of Gold, and say not unto it, *Thou art my Confidence.* Kiss not thy hand to that Terrestrial Sun, nor bore thy ear unto its servitude. A Slave unto Mammon makes no servant unto GOD. Covetousness cracks the sinews of Faith; numbs the apprehension of any thing above sense, and only affected with the certainty of things present, makes a peradventure of things to come; lives but unto one World, nor hopes but fears another; makes their own death sweet unto others, bitter unto themselves; brings formal sadness, scenical mourning, and no wet eyes at the grave. SECT. VIII. Job xxxi. 24, 27. Ex. xxi. 6 St. Matth. vi. 24. live but unto one world.

Persons lightly dipt, not grain'd in generous Honesty, are but pale in Goodness, and faint hued in Integrity. But be thou what thou vertuously art, and let not the Ocean wash away thy Tincture. Stand magnetically upon that Axis, where prudent simplicity hath fixt thee; and let no attraction invert the Poles of thy Honesty. That Vice may be uneasy and even monstrous unto thee, let iterated good Acts and long confirmed habits make Virtue almost natural, or a second nature in thee. Since vir- SECT. IX. Be grained in virtue, not lightly dipt.

PART I. tuous superstructions have commonly generous foundations, dive into thy inclinations, and early discover what nature bids thee to be, or tells thee thou may'st be. They who thus timely descend into themselves, and cultivate the good seeds which nature hath set in them, prove not shrubs but Cedars in their generation; and to be in the form of the best of the Bad, or the worst of the Good, will be no satisfaction unto them.

SECT. X. Plain virtue. Have no by-ends.

Make not the consequence of Virtue the ends thereof. Be not beneficent for a name or Cymbal of applause, nor exact and just in Commerce for the advantages of Trust and Credit, which attend the reputation of true and punctual dealing; for these Rewards, though unsought for, plain Virtue will bring with her. To have other by-ends in good actions sowers Laudable performances, which must have deeper roots, motives, and instigations, to give them the stamp of Virtues.

SECT. XI. Law of thy country, not the *non ultra* of thy honesty.

Let not the Law of thy Country be the *non ultra* of thy Honesty; nor think that always good enough which the Law will make good. Narrow not the Law of Charity, Equity, Mercy; joyn Gospel Righteousness with Legal Right; be not a mere Gamaliel in the Faith, but let the Sermon in the Mount be thy *Targum* unto the Law of Sinah.

SECT. XII. Morality not ambulatory.

Live by old Ethicks and the classical Rules of Honesty. Put no new names or notions upon Authentick Virtues and Vices. Think not that Morality is Ambulatory; that Vices in

one age are not Vices in another; or that Virtues, which are under the everlasting Seal of right Reason, may be Stamped by Opinion. And therefore, though vicious times invert the opinions of things, and set up a new Ethicks against Virtue, yet hold thou unto old Morality; and rather than *follow a multitude to do evil*, stand like Pompey's Pillar conspicuous by thy self, and single in Integrity. And since the worst of times afford imitable Examples of Virtue, since no Deluge of Vice is like to be so general but more than eight will escape; eye well those Heroes who have held their Heads above Water, who have touched Pitch and not been defiled, and in the common Contagion have remained uncorrupted.

PART I.

No new ethicks.

Ex. xxiii. 2.

Eccles. xiii. 1.

Let Age, not Envy, draw wrinkles on thy cheeks; be content to be envy'd, but envy not. Emulation may be plausible, and Indignation allowable; but admit no treaty with that passion which no circumstance can make good. A displacency at the good of others because they enjoy it, though not unworthy of it, is an absurd depravity, sticking fast unto corrupted nature, and often too hard for Humility and Charity, the great Suppressors of Envy. This surely is a Lyon not to be strangled but by Hercules himself, or the highest stress of our minds, and an Atom of that power *which subdueth all things unto it self.*

SECT. XIII. Envy, an absurd depravity.

Phil. iii. 21.

Owe not thy Humility unto humiliation from adversity, but look humbly down in that State when others look upwards upon thee. Think

SECT. XIV. Humility, owe not to humiliation.

PART I. not thy own shadow longer than that of others, nor delight to take the Altitude of thy self. Be patient in the age of Pride, when Men live by short intervals of Reason under the dominion of Humor and Passion, when it's in the Power of every one to transform thee out of thy self, and run thee into the short madness. If you cannot imitate Job, yet come not short of Socrates, and those patient Pagans who tired the Tongues of their Enemies, while they perceived they spit their malice at brazen Walls and Statues.

SECT. XV. Forgiveness to be total. Eph. iv. 26.

Let not the Sun in Capricorn *go down upon thy wrath*, but write thy wrongs in Ashes. Draw the Curtain of night upon injuries, shut them up in the Tower of Oblivion, and let them be as though they had not been. To forgive our Enemies, yet hope that GOD will punish them, is not to forgive enough; to forgive them our selves, and not to pray GOD to forgive them, is a partial piece of Charity: forgive thine enemies totally, and without any reserve, that however GOD will revenge thee.

SECT. XVI. Charity the crowning grace.

While thou so hotly disclaimest the Devil, be not guilty of Diabolism. Fall not into one name with that unclean Spirit, nor act his nature whom thou so much abhorrest; that is to accuse, calumniate, backbite, whisper, detract, or sinistrously interpret others; degenerous depravities, and narrow minded vices, not only below St. Paul's noble Christian, but Aristotle's true Gentleman. Trust not with some that the Epistle of St. James is Apocryphal, and

so read with less fear that Stabbing Truth, that in company with this vice thy Religion is in vain. Moses broke the Tables without breaking of the Law; but where Charity is broke, the Law it self is shattered, which cannot be whole without Love, which is the fulfilling of it. Look humbly upon thy Virtues, and though thou art Rich in some, yet think thy self Poor and Naked without that Crowning Grace, which thinketh no evil, which envieth not, which beareth, hopeth, believeth, endureth all things. With these sure Graces, while busy Tongues are crying out for a drop of cold Water, mutes may be in happiness, and sing the *Trisagion* in Heaven.

PART I. St. James i. 26. Ex. xxxii. 19. Rom. xiii. 10. 1 Cor. xiii. 4, &c. St. Luke xvi. 24. Rev. iv. 8.

However thy understanding may waver in the Theories of True and False, yet fasten the Rudder of thy Will, steer strait unto good, and fall not foul on evil. Imagination is apt to rove, and conjecture to keep no bounds. Some have run out so far, as to fancy the Stars might be but the light of the Crystalline Heaven shot through perforations on the bodies of the Orbs. Others more ingeniously doubt whether there hath not been a vast tract of Land in the Atlantick Ocean, which Earthquakes and violent causes have long ago devoured. Speculative Misapprehensions may be innocuous, but immorality pernicious: Theorical mistakes and Physical Deviations may condemn our Judgments, not lead us into Judgment; but perversity of Will, immoral and sinfull enormities walk with Adraste and Nemesis at their Backs,

SECT. XVII. Fasten the rudder of thy will; steer strait unto good.

PART I. pursue us unto Judgment, and leave us viciously miserable.

SECT. XVIII. Bid early defiance to thy rooted vices.

Bid early defiance unto those Vices which are of thine inward Family, and having a root in thy Temper plead a right and propriety in thee. Raise timely batteries against those strong holds built upon the Rock of Nature, and make this a great part of the Militia of thy life. Delude not thy self into iniquities from participation or community, which abate the sense but not the obliquity of them. To conceive sins less, or less of sins, because others also transgress, were morally to commit that natural fallacy of Man, to take comfort from Society, and think adversities less, because others also suffer them. The politick nature of Vice must be opposed by Policy, and therefore wiser Honesties project and plot against it; wherein notwithstanding we are not to rest in generals, or the trite Stratagems of Art. That may succeed with one which may prove successless with another: there is no community or common-weal of Virtue; every man must study his own occonomy, and adapt such rules unto the figure of himself.

SECT. XIX. Be substantially great;

Be substantially great in thy self, and more than thou appearest unto others; and let the World be deceived in thee, as they are in the Lights of Heaven. Hang early plummets upon the heels of Pride, and let Ambition have but an Epicycle and narrow circuit in thee. Measure not thy self by thy morning shadow, but by the extent of thy grave; and Reckon thy self above

the Earth by the line thou must be contented with under it. Spread not into boundless Expansions either of designs or desires. Think not that mankind liveth but for a few, and that the rest are born but to serve those Ambitions, which make but flies of Men and wildernesses of whole Nations. Swell not into vehement actions which imbroil and confound the Earth; but be one of those violent ones which force the Kingdom of Heaven. If thou must needs rule, be Zeno's King, and enjoy that Empire which every Man gives himself. He who is thus his own Monarch contentedly sways the Scepter of himself, not envying the Glory of Crowned Heads and Elohims of the Earth. Could the World unite in the practise of that despised train of Virtues, which the Divine Ethicks of our Saviour hath so inculcated unto us, the furious face of things must disappear, Eden would be yet to be found, and the Angels might look down not with pity, but Joy upon us.

PART I.

St. Matth. xi. 12.

thine own monarch.

Though the Quickness of thine Ear were able to reach the noise of the Moon, which some think it maketh in it's rapid revolution; though the number of thy Ears should equal *Argus* his Eyes; yet stop them all with the wise man's wax, and be deaf unto the suggestions of Talebearers, Calumniators, Pickthank or Malevolent Delators, who, while quiet Men sleep, sowing the Tares of discord and division, distract the tranquillity of Charity and all friendly Society. These are the Tongues that set the world on fire, cankers of reputation, and, like

SECT. XX.

Be deaf to calumniators;

St. Matth. xiii. 25.

St. James iii. 6.

PART I. Jonah iv. 6, 7. they *relieve* the devils.

that of Jonas his Gourd, wither a good name in a night. Evil Spirits may sit still while these Spirits walk about, and perform the business of Hell. To speak more strictly, our corrupted hearts are the Factories of the Devil, which may be at work without his presence. For when that circumventing Spirit hath drawn Malice, Envy, and all unrighteousness unto well rooted habits in his disciples, iniquity then goes on upon its own legs, and if the gate of Hell were shut up for a time, Vice would still be fertile and produce the fruits of Hell. Thus when GOD forsakes us, Satan also leaves us: for such offenders he looks upon as sure and sealed up, and his temptations then needless unto them.

SECT. XXI. Annihilate not GOD'S mercies by ingratitude.

See above, p. 97.

Annihilate not the Mercies of GOD by the Oblivion of Ingratitude. For Oblivion is a kind of Annihilation, and for things to be as though they had not been is like unto never being. Make not thy Head a Grave, but a Repository of GOD'S mercies. Though thou hadst the Memory of Seneca, or Simonides, and Conscience the punctual Memorist within us, yet trust not to thy Remembrance in things which need Phylacteries. Register not only strange, but merciful occurrences. Let Ephemerides not Olympiads give thee account of His mercies. Let thy Diaries stand thick with dutiful Mementos and Asterisks of acknowledgment. And to be compleat and forget nothing, date not His mercy from thy nativity; look beyond the World, and before the Æra of Adam.

PART I. SECT. XXII. Conscience will shorten the great assize.

Paint not the Sepulcher of thy self, and strive not to beautify thy corruption. Be not an Advocate for thy Vices, nor call for many Hour-Glasses to justify thy imperfections. Think not that always good which thou thinkest thou canst always make good, nor that concealed which the Sun doth not behold. That which the Sun doth not now see will be visible when the Sun is out, and the Stars are fallen from Heaven. Mean while there is no darkness unto Conscience, which can see without Light, and in the deepest obscurity give a clear Draught of things, which the Cloud of dissimulation hath conceal'd from all eyes. There is a natural standing Court within us, examining, acquitting, and condemning at the Tribunal of our selves, wherein iniquities have their natural Theta's, and no nocent is absolved by the verdict of himself. And therefore, although our transgressions shall be tryed at the last bar, the process need not be long; for the Judge of all knoweth all, and every Man will nakedly know himself; and when so few are like to plead *not Guilty*, the Assize must soon have an end.

See below, p. 217.

SECT. XXIII. Flattery is a juggler;

Comply with some humors, bear with others, but serve none. Civil complacency consists with decent honesty: Flattery is a Juggler, and no Kin unto Sincerity. But while thou maintainest the plain path, and scornest to flatter others, fall not into self Adulation, and become not thine own Parasite. Be deaf unto thy self, and be not betrayed at home. Self-credulity, pride, and levity lead unto self-Idolatry. There

fall not into self adulation.

PART I. is no Damocles like unto self opinion, nor any Siren to our own fawning Conceptions. To magnify our minor things, or hug our selves in our apparitions; to afford a credulous Ear unto the clawing suggestions of fancy; to pass our days in painted mistakes of our selves; and though we behold our own blood, to think our selves the Sons of Jupiter; are blandishments of self love, worse than outward delusion. By this Imposture Wise Men sometimes are mistaken in their Elevation, and look above themselves; and Fools, which are Antipodes unto the Wise, conceive themselves to be but their *Periæci*, and in the same parallel with them.

SECT. XXIV. Study the dominion of thyself.

Be not a *Hercules furens* abroad, and a Poltron within thy self. To chase our Enemies out of the Field, and be led captive by our Vices; to beat down our Foes, and fall down to our Concupiscences; are Solecisms in Moral Schools, and no Laurel attends them. To well manage our Affections and wild Horses of Plato, are the highest Circenses; and the noblest Digladiation is in the Theater of our selves: for therein our inward Antagonists, not only like common Gladiators, with ordinary Weapons and down right Blows make at us, but also like Retiary and Laqueary Combatants, with Nets, Frauds, and Entanglements fall upon us. Weapons for such combats are not to be forged at Lipara: Vulcan's Art doth nothing in this internal Militia; wherein not the Armour of Achilles, but the Armature of St. Paul, gives the Glorious day, and Triumphs not Leading

Eph. vi. 11, &c.

up into Capitols, but up into the highest Heavens. And therefore, while so many think it the only valour to command and master others, study thou the Dominion of thy self, and quiet thine own Commotions. Let Right Reason be thy Lycurgus, and lift up thy hand unto the Law of it; move by the Intelligences of the superiour Faculties, not by the Rapt of Passion, nor merely by that of Temper and Constitution. They who are merely carried on by the Wheel of such Inclinations, without the Hand and Guidance of Sovereign Reason, are but the Automatous part of mankind, rather lived than living, or at least underliving themselves. PART I.

Let not Fortune, which hath no name in Scripture, have any in thy Divinity. Let Providence, not Chance, have the honour of thy acknowledgments, and be thy Oedipus in Contingences. Mark well the Paths and winding Ways thereof; but be not too wise in the Construction, or sudden in the Application. The Hand of Providence writes often by Abbreviatures, Hieroglyphicks or short Characters, which, like the Laconism on the Wall, are not to be made out but by a Hint or Key from that Spirit which indited them. Leave future occurrences to their uncertainties, think that which is present thy own; and since 'tis easier to foretell an Eclipse, than a foul Day at some distance, look for little regular below. Attend with patience the uncertainty of Things, and what lieth yet unexerted in the Chaos of Fu- SECT. XXV. Fortune hath no name in Scripture. See above, p. 29. The hand of Providence.

PART I. turity. The uncertainty and ignorance of Things to come makes the World new unto us by unexpected Emergences, whereby we pass not our days in the trite road of affairs affording no Novity; for the novellizing Spirit of Man lives by variety and the new Faces of Things.

SECT. XXVI. Money and honours not to be rejected.

Though a contented Mind enlargeth the dimension of little things, and unto some 'tis Wealth enough not to be Poor, and others are well content, if they be but Rich enough to be Honest, and to give every Man his due; yet fall not into that obsolete Affectation of Bravery to throw away thy Money, and to reject all Honours or honourable stations in this courtly and splendid World. Old Generosity is superannuated, and such contempt of the World out of date. No Man is now like to refuse the favour of great ones, or be content to say unto Princes, *Stand out of my Sun.* And if any there be of such antiquated Resolutions, they are not like to be tempted out of them by great ones; and 'tis fair if they escape the name of Hypocondriacks from the Genius of latter times, unto whom contempt of the World is the most contemptible opinion, and to be able, like Bias, to carry all they have about them were to be the eighth Wise-man. However, the old tetrick Philosophers look'd always with Indignation upon such a Face of Things, and observing the unnatural current of Riches, Power, and Honour in the World, and withall the imperfection and demerit of persons often advanced unto them, were tempted unto angry Opinions, that Affairs

were ordered more by Stars than Reason, and that things went on rather by Lottery than Election. PART I.

If thy Vessel be but small in the Ocean of this World, if Meanness of Possessions be thy allotment upon Earth, forget not those Virtues which the great Disposer of all bids thee to entertain from thy Quality and Condition, that is, Submission, Humility, Content of mind, and Industry. Content may dwell in all Stations. To be low, but above contempt, may be high enough to be Happy. But many of low Degree may be higher than computed, and some Cubits above the common Commensuration; for in all States Virtue gives Qualifications and Allowances, which make out defects. Rough Diamonds are sometimes mistaken for Pebbles, and Meanness may be Rich in Accomplishments, which Riches in vain desire. If our merits be above our Stations, if our intrinsecal Value be greater than what we go for, or our Value than our Valuation, and if we stand higher in GOD'S, than in the Censor's Book; it may make some equitable balance in the inequalities of this World, and there may be no such vast Chasm or Gulph between disparities as common Measures determine. The Divine Eye looks upon high and low differently from that of Man. They who seem to stand upon Olympus, and high mounted unto our eyes, may be but in the Valleys and low Ground unto His; for He looks upon those as highest who nearest approach His Divinity, and upon those as lowest who are farthest from it. SECT. XXVII.

Content may dwell in all stations.

PART I. SECT. XXVIII.

When thou lookest upon the Imperfections of others, allow one Eye for what is Laudable in them, and the balance they have from some excellency, which may render them considerable. While we look with fear or hatred upon the Teeth of the Viper, we may behold his Eye with love. In venemous Natures something may be amiable: Poysons afford Antipoysons: nothing is totally, or altogether uselesly bad. Notable Virtues are sometimes dashed with notorious Vices, and in some vicious tempers have been found illustrious Acts of Virtue; which makes such observable worth in some actions of King Demetrius, Antonius, and Ahab, as are not to be found in the same kind in Aristides, Numa, or David. Constancy, Generosity, Clemency, and Liberality have been highly conspicuous in some Persons not markt out in other concerns for Example or Imitation. But since Goodness is exemplary in all, if others have not our Virtues, let us not be wanting in theirs, nor, scorning them for their Vices whereof we are free, be condemned by their Virtues wherein we are deficient. There is Dross, Alloy, and Embasement in all human Temper; and he flieth without Wings, who thinks to find Ophyr or pure Metal in any. For perfection is not, like Light, center'd in any one Body: but, like the dispersed Seminalities of Vegetables at the Creation, scattered through the whole Mass of the Earth, no place producing all, and almost all some. So that 'tis well, if a perfect Man can be made out of many Men, and, to the per-

See above, p. 114.

Nothing totally bad;

though dross in all human tempers.

fect Eye of GOD, even out of Mankind. Time, which perfects some Things, imperfects also others. Could we intimately apprehend the Ideated Man, and as he stood in the intellect of GOD upon the first exertion by Creation, we might more narrowly comprehend our present Degeneration, and how widely we are fallen from the pure Exemplar and Idea of our Nature: for after this corruptive Elongation from a primitive and pure Creation, we are almost lost in Degeneration; and Adam hath not only fallen from his Creator, but we our selves from Adam, our Tycho and primary Generator. PART I.

SECT. XXIX. Overlook not the mercies often bound up in adversities.

Quarrel not rashly with Adversities not yet understood, and overlook not the Mercies often bound up in them; for we consider not sufficiently the good of Evils, nor fairly compute the Mercies of Providence in things afflictive at first hand. The famous Andreas Doria being invited to a Feast by Aloysio Fieschi with design to Kill him, just the night before fell mercifully into a fit of the Gout, and so escaped that mischief. When Cato intended to kill himself, from a blow which he gave his servant, who would not reach his Sword unto him, his Hand so swell'd that he had much ado to effect his design. Hereby any one but a resolved Stoick might have taken a fair hint of consideration, and that some mercifull Genius would have contrived his preservation. To be sagacious in such intercurrences is not Superstition, but wary and pious Discretion; and to contemn such hints were to be deaf unto the

Plutarch, *Vit. Cat.* cc. 68, 70.

PART I. speaking hand of GOD, wherein Socrates and Cardan would hardly have been mistaken.

SECT. XXX. Pass not the Rubicon of sin;

Break not open the gate of Destruction, and make no haste or bustle unto Ruin. Post not heedlesly on unto the *non ultra* of Folly, or precipice of Perdition. Let vicious ways have their Tropicks and Deflexions, and swim in the Waters of Sin but as in the Asphaltick Lake, though smeared and defiled, not to sink to the bottom. If thou hast dipt thy foot in the Brink, yet venture not over Rubicon: run not into Extremities from whence there is no regression. In the vicious ways of the World it mercifully falleth out that we become not extempore wicked, but it taketh some time and pains to undo our selves. We fall not from Virtue, like Vulcan from Heaven, in a day. Bad Dispositions require some time to grow into bad Habits, bad Habits must undermine good, and often repeated acts make us habitually evil: so that by gradual depravations, and while we are but staggeringly evil, we are not left without Parentheses of considerations, thoughtful rebukes, and merciful interventions, to recal us unto our selves. For the Wisdom of GOD hath methodiz'd the course of things unto the best advantage of goodness, and thinking Considerators overlook not the tract thereof.

See above, p. 151.

Homer, *Il.* i. 590.

merciful interventions may recal us.

SECT. XXXI. Confound not the distinctions of men and

Since Men and Women have their proper Virtues and Vices, and even Twins of different sexes have not only distinct coverings in the Womb, but differing qualities and virtuous

Habits after; transplace not their Proprieties and confound not their Distinctions. Let Masculine and feminine accomplishments shine in their proper Orbs, and adorn their respective subjects. However unite not the Vices of both Sexes in one; be not Monstrous in Iniquity, nor Hermaphroditically Vitious. PART I.

SECT. XXXII. Rest not under the merits of thy ancestors; shine by thy own.

If generous Honesty, Valour, and plain Dealing, be the Cognisance of thy Family or Characteristick of thy Country, hold fast such inclinations suckt in with thy first Breath, and which lay in the Cradle with thee. Fall not into transforming degenerations, which under the old name create a new Nation. Be not an Alien in thine own Nation; bring not Orontes into Tiber; learn the Virtues not the Vices of thy foreign Neighbours, and make thy imitation by discretion not contagion. Feel something of thy self in the noble Acts of thy Ancestors, and find in thine own Genius that of thy Predecessors. Rest not under the Expired merits of others, shine by those of thy own. Flame not like the central fire which enlightneth no Eyes, which no Man seeth, and most men think there's no such thing to be seen. Add one Ray unto the common Lustre; add not only to the Number but the Note of thy Generation; and prove not a Cloud but an Asterisk in thy Region.

SECT. XXXIII. Dull not away thy days in sloth.

Since thou hast an Alarum in thy Breast, which tells thee thou hast a Living Spirit in thee above two thousand times in an hour; dull not away thy Days in sloathful supinity and the tediousness of doing nothing. To strenuous

PART I. Tediousness of doing nothing.

Minds there is an inquietude in overquietness, and no laboriousness in labour; and to tread a mile after the slow pace of a Snail, or the heavy measures of the Lazy of Brazilia, were a most tiring Pennance, and worse than a Race of some furlongs at the Olympicks. The rapid courses of the heavenly bodies are rather imitable by our Thoughts than our corporeal Motions; yet the solemn motions of our lives amount unto a greater measure than is commonly apprehended. Some few men have surrounded the Globe of the Earth; yet many in the set Locomotions and movements of their days have measured the circuit of it, and twenty thousand miles have been exceeded by them. Move circumspectly not meticulously, and rather carefully sollicitous than anxiously sollicitudinous. Think not there is a Lyon in the way, nor walk with Leaden Sandals in the paths of Goodness; but in all Virtuous motions let Prudence determine thy measures. Strive not to run like Hercules, a furlong in a breath: Festination may prove Precipitation; deliberating delay may be wise cunctation, and slowness no sloathfulness.

Prov. xxii. 13.

SECT. XXXIV. Busy not thy tongue in the encomium of thyself. Ps. cviii. 1.

Since Virtuous Actions have their own Trumpets, and without any noise from thy self will have their resound abroad, busy not thy best Member in the Encomium of thy self. Praise is a debt we owe unto the Virtues of others, and due unto our own from all, whom Malice hath not made Mutes, or Envy struck Dumb. Fall not however into the common prevaricating way of self commendation and boasting, by denoting

the imperfections of others. He who discommendeth others obliquely commendeth himself. He who whispers their infirmities proclaims his own Exemption from them, and consequently says, *I am not as this Publican*, or *Hic niger*, whom I talk of. Open ostentation and loud vainglory is more tolerable than this obliquity, as but containing some Froath no Ink; as but consisting of a personal piece of folly, nor complicated with uncharitableness. Superfluously we seek a precarious applause abroad: every good Man hath his *plaudite* within himself; and though his Tongue be silent, is not without loud Cymbals in his Breast. Conscience will become his Panegyrist, and never forget to crown and extol him unto himself.

St. Luke xviii. 11.

SECT. XXXV.

Be thankful for honest parents.

Bless not thy self only that thou wert born in Athens; but among thy multiplyed acknowledgments lift up one hand unto Heaven, that thou wert born of Honest Parents, that Modesty, Humility, Patience, and Veracity lay in the same Egg, and came into the World with thee. From such foundations thou may'st be Happy in a Virtuous precocity, and make an early and long walk in Goodness; so may'st thou more naturally feel the contrariety of Vice unto Nature, and resist some by the Antidote of thy Temper. As Charity covers, so Modesty preventeth, a multitude of sins; withholding from noon-day Vices and brazen-brow'd Iniquities, from sinning on the house top, and painting our follies with the rays of the Sun. Where this Virtue reigneth, though Vice may

Modesty preventeth a multitude of sins.

PART I

show its Head, it cannot be in its Glory: where shame of sin sets, look not for Virtue to arise; for when Modesty taketh Wing, Astræa goes soon after.

SECT. XXXVI. Heroism of the soldiery:

The Heroical vein of Mankind runs much in the Souldiery, and couragious part of the World; and in that form we oftenest find Men above Men. History is full of the gallantry of that Tribe; and when we read their notable Acts, we easily find what a difference there is between a Life in Plutarch and in Laërtius. Where true Fortitude dwells, Loyalty, Bounty, Friendship, and Fidelity may be found. A man may confide in persons constituted for noble ends, who dare do and suffer, and who have a Hand to burn for their Country and their Friend. Small and creeping things are the product of petty Souls. He is like to be mistaken, who makes choice of a covetous Man for a Friend, or relieth upon the Reed of narrow and poltron Friendship. Pityful things are only to be found in the cottages of such Breasts; but bright Thoughts, clear Deeds, Constancy, Fidelity, Bounty, and generous Honesty are the Gems of noble Minds; wherein (to derogate from none,) the true Heroick English Gentleman hath no Peer.

the English gentleman.

CHRISTIAN MORALS.

PART II.

PUNISH not thy self with Pleasure; glut not thy sense with palative Delights: nor revenge the contempt of Temperance by the penalty of Satiety. Were there an Age of delight or any pleasure durable, who would not honour Volupia? but the Race of Delight is short, and Pleasures have mutable faces. The pleasures of one age are not pleasures in another, and their Lives fall short of our own. Even in our sensual days the strength of delight is in its seldomness or rarity, and sting in its satiety: Mediocrity is its Life, and immoderacy its Confusion. The luxurious Emperors of old inconsiderately satiated themselves with the Dainties of Sea and Land, till, wearied through all varieties, their refections became a study unto them, and they were fain to feed by Invention: Novices in true Epicurism! which by mediocrity, paucity, quick and healthful Appetite, makes delights smartly acceptable; whereby Epicurus himself found *Jupiter's brain* in a piece of Cytheridian Cheese, and the Tongues of Night-

SECT. I.
Glut not thyself with pleasure;

the strength of delight is in its seldomness.

PART II. ingals in a dish of Onyons. Hereby healthful and temperate poverty hath the start of nauseating Luxury; unto whose clear and naked appetite every meal is a feast, and in one single dish the first course of Metellus; who are cheaply hungry, and never loose their hunger, or advantage of a craving appetite, because obvious food contents it; while Nero half famish'd could not feed upon a piece of Bread, and lingring after his snowed water, hardly got down an ordinary cup of *Calda*. By such circumscriptions of pleasure the contemned Philosophers reserved unto themselves the secret of Delight, which the *Helluo*'s of those days lost in their exorbitances. In vain we study Delight: it is at the command of every sober Mind, and in every sense born with us; but Nature, who teacheth us the rule of pleasure, instructeth also in the bounds thereof, and where its line expireth. And therefore temperate Minds, not pressing their pleasures until the sting appeareth, enjoy their contentations contentedly and without regret, and so escape the folly of excess, to be pleased unto displacency.

SECT. II. Human lapses not to be too strictly judged.

Bring candid Eyes unto the perusal of mens works, and let not Zoilism or Detraction blast well-intended labours. He that endureth no faults in mens writings must only read his own, wherein for the most part all appeareth white. Quotation mistakes, inadvertency, expedition, and human Lapses, may make not only Moles but Warts in learned Authors, who notwithstanding, being judged by the capital matter,

admit not of disparagement. I should unwillingly affirm that Cicero was but slightly versed in Homer, because in his Work *De Gloria* he ascribed those verses unto Ajax, which were delivered by Hector. What if Plautus in the account of Hercules mistaketh nativity for conception? Who would have mean thoughts of Apollinaris Sidonius, who seems to mistake the River Tigris for Euphrates; and, though a good Historian and learned Bishop of Auvergne, had the misfortune to be out in the Story of David, making mention of him when the Ark was sent back by the Philistins upon a Cart; which was before his time? Though I have no great opinion of Machiavel's Learning, yet I shall not presently say, that he was but a Novice in Roman History, because he was mistaken in placing Commodus after the Emperour Severus. Capital Truths are to be narrowly eyed, collateral Lapses and circumstantial deliveries not to be too strictly sifted. And if the substantial subject be well forged out, we need not examine the sparks which irregularly fly from it. PART II. 1 Sam. vi.

SECT. III. Avoid dogmatism: let well-weighed considerations guide.

Let well-weighed Considerations, not stiff and peremptory Assumptions, guide thy discourses, Pen, and Actions. To begin or continue our works like Trismegistus of old, *Verum, certe verum, atque verissimum est*, would sound arrogantly unto present Ears in this strict enquiring Age, wherein, for the most part, *Probably*, and *Perhaps*, will hardly serve to mollify the Spirit of captious Contradictors. If Cardan saith that a Parrot is a beautiful Bird, Scaliger will set his

PART II Wits o' work to prove it a deformed Animal. The Compage of all Physical Truths is not so closely jointed, but opposition may find intrusion, nor always so closely maintained, as not to suffer attrition. Many Positions seem quodlibetically constituted, and like a Delphian Blade will cut on both sides. Some Truths seem almost Falshoods, and some Falshoods almost Truths; wherein Falshood and Truth seem almost æquilibriously stated, and but a few grains of distinction to bear down the ballance. Some have digged deep, yet glanced by the Royal Vein; and a Man may come unto the Pericardium, but not the Heart of Truth. Besides, many things are known, as some are seen, that is by Parallaxis, or at some distance from their true and proper beings, the superficial regard of things having a different aspect from their true and central Natures. And this moves sober Pens unto suspensory and timorous assertions, nor presently to obtrude them as Sibyls leaves, which after considerations may find to be but folious apparences, and not the central and vital interiours of Truth.

SECT. IV. Value the Judicious, and let not mere acquests in minor parts of Learning gain thy preexistimation. 'Tis an unjust way of compute to magnify a weak Head for some Latin abilities, and to undervalue a solid Judgment, because he knows not the genealogy of Hector. When that notable King of France would have his Son to know but one sentence in Latin, had it been a good one, perhaps it had been enough. Natural

Natural parts and

parts and good Judgments rule the World. States are not governed by Ergotisms. Many have ruled well who could not perhaps define a Commonwealth, and they who understand not the Globe of the Earth command a great part of it. Where natural Logick prevails not, artificial too often faileth. Where Nature fills the Sails, the Vessel goes smoothly on, and when Judgment is the Pilot, the Ensurance need not be high. When Industry builds upon Nature, we may expect Pyramids: where that foundation is wanting, the structure must be low. They do most by Books, who could do much without them, and he that chiefly ows himself unto himself is the substantial Man.

PART II good judgments rule the world.

Let thy Studies be free as thy Thoughts and Contemplations, but fly not only upon the wings of Imagination; joyn Sense unto Reason, and Experiment unto Speculation, and so give life unto Embryon Truths, and Verities yet in their Chaos. There is nothing more acceptable unto the ingenious World, than this noble Eluctation of Truth; wherein, against the tenacity of Prejudice and Prescription, this Century now prevaileth. What Libraries of new Volumes aftertimes will behold, and in what a new World of Knowledge the eyes of our Posterity may be happy, a few Ages may joyfully declare; and is but a cold thought unto those who cannot hope to behold this Exantlation of Truth, or that obscured Virgin half out of the Pit. Which might make some content with a commutation of the time of their lives, and to commend the

SECT. V. Swell not the leaves of learning by fruitless repetitions.

PART II. Fancy of the Pythagorean metempsychosis; whereby they might hope to enjoy this happiness in their third or fourth selves, and behold that in Pythagoras, which they now but foresee in Euphorbus. The World, which took but six days to make, is like to take six thousand to make out: mean while old Truths voted down begin to resume their places, and new ones arise upon us; wherein there is no comfort in the happiness of Tully's Elizium, or any satisfaction from the Ghosts of the Ancients, who knew so little of what is now well known. Men disparage not Antiquity, who prudently exalt new Enquiries, and make not them the Judges of Truth, who were but fellow Enquirers of it. Who can but magnify the Endeavors of Aristotle, and the noble start which Learning had under him; or less than pitty the slender progression made upon such advantages, while many Centuries were lost in repetitions and transcriptions sealing up the Book of Knowledge? And therefore, rather than to swell the leaves of Learning by fruitless Repetitions, to sing the same Song in all Ages, nor adventure at Essays beyond the attempt of others, many would be content that some would write like Helmont or Paracelsus; and be willing to endure the monstrosity of some opinions, for divers singular notions requiting such aberrations.

SECT. VI. Despair not of better things

Despise not the obliquities of younger ways, nor despair of better things whereof there is yet no prospect. Who would imagine that Diogenes,

who in his younger days was a falsifier of Money, should in the after-course of his Life be so great a contemner of Metal? Some Negros, who believe the Resurrection, think that they shall rise white. Even in this life Regeneration may imitate Resurrection, our black and vitious tinctures may wear off, and goodness cloath us with candour. Good Admonitions knock not always in vain. There will be signal Examples of GOD'S mercy, and the Angels must not want their charitable Rejoyces for the conversion of lost Sinners. Figures of most Angles do nearest approach unto Circles, which have no Angles at all. Some may be near unto goodness, who are conceived far from it, and many things happen, not likely to ensue from any promises of Antecedencies. Culpable beginnings have found commendable conclusions, and infamous courses pious retractations. Detestable Sinners have proved exemplary Converts on Earth, and may be glorious in the Apartment of Mary Magdalen in Heaven. Men are not the same through all divisions of their Ages. Time, Experience, self-Reflexions, and GOD'S mercies, make in some well-temper'd minds a kind of translation before Death, and Men to differ from themselves as well as from other Persons. Hereof the old World afforded many Examples to the infamy of latter Ages, wherein Men too often live by the rule of their inclinations; so that, without any astral prediction, *the first day gives the last*. Men are commonly as they were; or rather, as bad dispositions run into worser

PART II. whereof there is yet no prospect.

St. Luke xv. 10.

Seneca, *Ep.* 98.

See above. p. 66.

PART II. habits, the Evening doth not crown, but sowerly conclude the Day.

SECT. VII. Gen. xviii. 27—33.

If the Almighty will not spare us according to His merciful capitulation at Sodom, if His Goodness please not to pass over a great deal of Bad for a small pittance of Good, or to look upon us in the Lump; there is slender hope for Mercy, or sound presumption of fulfilling halt his Will, either in Persons or Nations: they who excel in some Virtues being so often defective in others; few Men driving at the extent and amplitude of Goodness, but computing themselves by their best parts, and others by their worst, are content to rest in those Virtues which others commonly want. Which makes this speckled Face of Honesty in the World; and which was the imperfection of the old Philosophers and great pretenders unto Virtue, who, well declining the gaping Vices of Intemperance, Incontinency, Violence and Oppression, were yet blindly peccant in iniquities of closer faces, were envious, malicious, contemners, scoffers, censurers, and stufft with vizard Vices, no less depraving the Ethereal particle and diviner portion of Man. For Envy, Malice, Hatred are the qualities of Satan, close and dark like himself; and where such brands smoak the Soul cannot be white. Vice may be had at all prices; expensive and costly iniquities, which make the noise, cannot be every Man's sins; but the soul may be foully inquinated at a very low rate, and a Man may be cheaply vitious, to the perdition of himself.

Speckled face of honesty in the world.

PART II.

Opinion rides upon the neck of Reason, and Men are Happy, Wise, or Learned, according as that Empress shall set them down in the Register of Reputation. However, weigh not thy self in the scales of thy own opinion, but let the Judgment of the Judicious be the Standard of thy Merit. Self-estimation is a flatterer too readily intitling us unto Knowledge and Abilities, which others sollicitously labour after, and doubtfully think they attain. Surely such confident tempers do pass their days in best tranquility, who, resting in the opinion of their own abilities, are happily gull'd by such contentation; wherein Pride, Self-conceit, Confidence, and Opiniatrity will hardly suffer any to complain of imperfection. To think themselves in the right, or all *that* right, or only that, which they do or think, is a fallacy of high content; though others laugh in their sleeves, and look upon them as in a deluded state of Judgment; wherein, notwithstanding, 'twere but a civil piece of complacency to suffer *them* to sleep who would not wake, to let them rest in their securities, nor by dissent or opposition to stagger their contentments.

SECT. VIII. Weigh not thyself in the scales of thy own opinion.

Self-conceit a fallacy of high content

Since the Brow speaks often true, since Eyes and Noses have Tongues, and the countenance proclaims the Heart and inclinations; let observation so far instruct thee in Physiognomical lines, as to be some Rule for thy distinction, and Guide for thy affection unto such as look most like Men. Mankind, methinks, is comprehended in a few Faces, if we exclude all

SECT. IX. Physiognomy.

PART II. Schemes of look.

Visages which any way participate of Symmetries and Schemes of Look common unto other Animals. For as though Man were the extract of the World, in whom all were *in coagulato*, which in their forms were *in soluto* and at Extension; we often observe that Men do most act those Creatures, whose constitution, parts, and complexion do most predominate in their mixtures. This is a corner-stone in Physiognomy, and holds some Truth not only in particular Persons but also in whole Nations. There are therefore provincial Faces, national Lips and Noses, which testify not only the Natures of those Countries, but of those which have them elsewhere. Thus we may make England the whole Earth, dividing it not only into Europe, Asia, Africa, but the particular Regions thereof, and may in some latitude affirm, that there are Ægyptians, Scythians, Indians among us; who though born in England, yet carry the Faces and Air of those Countries, and are also agreeable and correspondent unto their Natures. Faces look uniformly unto our Eyes: how they appear unto some Animals of a more piercing or differing sight, who are able to discover the inequalities, rubbs, and hairiness of the Skin, is not without good doubt; and therefore in reference unto Man, Cupid is said to be blind. Affection should not be too sharp-Eyed, and Love is not to be made by magnifying Glasses. If things were seen as they truly are, the beauty of bodies would be much abridged; and therefore the

wise Contriver hath drawn the pictures and outsides of things softly and amiably unto the natural Edge of our Eyes, not leaving them able to discover those uncomely asperities, which make Oyster-shells in good Faces, and Hedghoggs even in Venus's moles. PART II.

SECT X. Court not felicity too far:

Court not Felicity too far, and weary not the favorable hand of Fortune. Glorious actions have their times, extent and *non ultra's*. To put no end unto Attempts were to make prescription of Successes, and to bespeak unhappiness at last; for the Line of our Lives is drawn with white and black vicissitudes, wherein the extremes hold seldom one complexion. That Pompey should obtain the sirname of *Great* at twenty-five years, that Men in their young and active days should be fortunate and perform notable things, is no observation of deep wonder, they having the strength of their fates before them, nor yet acted their parts in the World, for which they were brought into it: whereas Men of years, matured for counsels and designs, seem to be beyond the vigour of their active fortunes, and high exploits of life, providentially ordained unto Ages best agreeable unto them. And therefore many brave men, finding their fortune grow faint, and feeling its declination, have timely withdrawn themselves from great attempts, and so escaped the ends of mighty Men, disproportionable to their beginnings. But magnanimous Thoughts have so dimmed the Eyes of many, that, forgetting the very essence of Fortune, and the vicissitude of

PART II. good and evil, they apprehend no bottom in felicity; and so have been still tempted on unto mighty Actions, reserved for their destructions.

it sharpens affliction. For Fortune lays the Plot of our Adversities in the foundation of our Felicities, blessing us in the first quadrate, to blast us more sharply in the last. And since in the highest felicities there lieth a capacity of the lowest miseries, she hath this advantage from our happiness to make us truly miserable: for to become acutely miserable we are to be first happy. Affliction smarts most in the most happy state, as having somewhat in it of Belisarius at Beggers bush, or Bajazet in the grate. And this the fallen Angels severely understand, who, having acted their first part in Heaven, are made sharply miserable by transition, and more afflictively feel the contrary state of Hell.

SECT. XI. Ponder the acts of Providence. Carry no careless Eye upon the unexpected scenes of things; but ponder the acts of Providence in the publick ends of great and notable Men, set out unto the view of all for no common *memorandums*. The Tragical Exits and unexpected periods of some eminent Persons cannot but amuse considerate Observators; wherein notwithstanding most Men seem to see by extramission, without reception or self-reflexion, and conceive themselves unconcerned by the fallacy of their own Exemption: whereas the Mercy of GOD hath singled out but few to be the signals of His Justice, leaving the generality of Mankind to the pædagogy of Example. But the inadvertency of our Natures not well

apprehending this favorable method and merciful decimation, and that He sheweth in some what others also deserve; they entertain no sense of His Hand beyond the stroak of themselves. Whereupon the whole becomes necessarily punished, and the contracted Hand of GOD extended unto universal Judgments; from whence nevertheless the stupidity of our tempers receives but faint impressions, and in the most Tragical state of times holds but starts of good motions. So that to continue us in goodness there must be iterated returns of misery, and a circulation in afflictions is necessary. And since we cannot be wise by warnings, since Plagues are insignificant, except we be personally plagued, since also we cannot be punish'd unto Amendment by proxy or commutation, nor by vicinity, but contaction; there is an unhappy necessity that we must smart in our own Skins, and the provoked arm of the Almighty must fall upon our selves. The capital sufferings of others are rather our monitions than acquitments. There is but One Who dyed salvifically for us, and able to say unto Death, *Hitherto shalt thou go, and no farther;* only one enlivening Death, which makes Gardens of Graves, and that which was sowed in Corruption to arise and flourish in Glory: when Death it self shall dye, and living shall have no Period, when the damned shall mourn at the funeral of Death, when Life not Death shall be the wages of sin, when the second Death shall prove a miserable Life, and destruction shall be courted.

PART II.

Judgments on others, our monitions.

Job xxxviii. 11.

1 Cor. xv. 43.

Rom vi. 23.

PART II. SECT. XII. Good-natured persons best founded for Heaven.

Although their Thoughts may seem too severe, who think that few ill-natur'd Men go to Heaven; yet it may be acknowledged that good-natur'd Persons are best founded for that place; who enter the World with good Dispositions and natural Graces, more ready to be advanced by impressions from above, and christianized unto pieties; who carry about them plain and down-right dealing Minds, Humility, Mercy, Charity, and Virtues acceptable unto GOD and Man. But whatever success they may have as to Heaven, they are the acceptable Men on Earth, and *happy is he who hath his quiver full of them* for his Friends. These are not the Dens wherein Falshood lurks, and Hypocrisy hides its Head, wherein Frowardness makes its Nest, or where Malice, Hard-heartedness, and Oppression love to dwell; not those by whom the Poor get little, and the Rich some time loose all; Men not of retracted Looks, but who carry their Hearts in their Faces, and need not to be look'd upon with perspectives; not sordidly or mischievously ingrateful; who cannot learn to ride upon the neck of the afflicted, nor load the heavy laden, but who keep the Temple of Janus shut by peaceable and quiet tempers; who make not only the best Friends, but the best Enemies, as easier to forgive than offend, and ready to pass by the second offence before they avenge the first; who make natural Royalists, obedient Subjects, kind and merciful Princes, verified in our own, one of the best-natur'd Kings of this Throne. Of the old Roman

Ps CXXVII. 5.

Emperours the best were the best-natur'd; though they made but a small number, and might be writ in a Ring. Many of the rest were as bad Men as Princes; Humorists rather than of good humors, and of good natural parts rather than of good natures; which did but arm their bad inclinations, and make them wittily wicked. PART II.

With what strift and pains we come into the World we remember not; but 'tis commonly found no easy matter to get out of it. Many have studied to exasperate the ways of Death, but fewer hours have been spent to soften that necessity. That the smoothest way unto the grave is made by bleeding, as common opinion presumeth, beside the sick and fainting Languors which accompany that effusion, the experiment in Lucan and Seneca will make us doubt; under which the noble Stoick so deeply laboured, that, to conceal his affliction, he was fain to retire from the sight of his Wife, and not ashamed to implore the merciful hand of his Physician to shorten his misery therein. Ovid, the old Heroes, and the Stoicks, who were so afraid of drowning, (as dreading thereby the extinction of their Soul, which they conceived to be a Fire,) stood probably in fear of an easier way of Death; wherein the Water, entring the possessions of Air, makes a temperate suffocation, and kills as it were without a Fever. Surely many, who have had the Spirit to destroy themselves, have not been ingenious in the contrivance thereof. 'Twas a dull way practised by Themistocles to overwhelm himself with SECT. XIII. See above, p. 130.

PART II. Bulls-blood, who, being an Athenian, might have held an easier Theory of Death from the state potion of his Country; from which Socrates in Plato seemed not to suffer much more than from the fit of an Ague. Cato is much to be pitied, who mangled himself with poyniards; and Hannibal seems more subtle, who carried his delivery, not in the point but the pummel of his Sword.

The Egyptians were merciful contrivers, who destroyed their malefactors by Asps, charming their senses into an invincible sleep, and killing as it were with Hermes his Rod. The Turkish Emperour, odious for other Cruelty, was herein a remarkable Master of Mercy, killing his Favorite in his sleep, and sending him from the shade into the house of darkness. He who had been thus destroyed would hardly have bled at the presence of his destroyer; when Men are already dead by metaphor, and pass but from one sleep unto another, wanting herein the eminent part of severity, to feel themselves to dye, and escaping the sharpest attendant of Death, the lively apprehension thereof. But to learn to dye is better than to study the ways of dying. Death will find some ways to unty or cut the most Gordian Knots of Life, and make men's miseries as mortal as themselves: whereas evil Spirits, as undying Substances, are unseparable from their calamities; and therefore they everlastingly struggle under their *Angustia's*, and bound up with immortality can never get out of themselves.

To learn to die, better than to study the ways of dying.

CHRISTIAN MORALS

PART III.

'TIS hard to find a whole Age to imitate, or what Century to propose for Example. Some have been far more approveable than others: but Virtue and Vice, Panegyricks and Satyrs, scatteringly to be found in all. History sets down not only things laudable, but abominable; things which should never have been or never have been known: so that noble patterns must be fetched here and there from single Persons, rather than whole Nations, and from all Nations, rather than any one. The World was early bad, and the first sin the most deplorable of any. The younger World afforded the oldest Men, and perhaps the Best and the Worst, when length of days made virtuous habits heroical and immoveable, vitious, inveterate and irreclaimable. And since 'tis said that the imaginations of their hearts were evil, only evil, and continually evil; it may be feared that their sins held pace with their lives; and their Longevity swelling their Impieties, the Longanimity of GOD would no longer endure such vivacious

SECT. I.
No one age exemplary:

the world early bad.

Gen. vi. 5.

PART III. abominations. Their Impieties were surely of a deep dye, which required the whole Element of Water to wash them away, and overwhelmed their memories with themselves; and so shut up the first Windows of Time, leaving no Histories of those longevous generations, when Men might have been properly Historians, when Adam might have read long Lectures unto Methuselah, and Methuselah unto Noah. For had we been happy in just Historical accounts of that unparallel'd World, we might have been acquainted with Wonders, and have understood not a little of the Acts and undertakings of Moses his mighty Men, and Men of renown of old; which might have enlarged our Thoughts, and made the World older unto us. For the unknown part of time shortens the estimation, if not the compute of it. What hath escaped our Knowledge falls not under our Consideration, and what is and will be latent is little better than non-existent.

SECT. II. Some things are dictated for our Instruction, some acted for our Imitation, wherein 'tis best to ascend unto the highest conformity, and to the honour of the Exemplar. He honours GOD who imitates Him. For what we virtuously imitate we approve and admire; and since we delight not to imitate Inferiors, we aggrandize and magnify those we imitate; since also we are most apt to imitate those we love, we testify our affection in our imitation of the Inimitable. To affect to be like may be no imitation. To act, and not to be what we pretend to imitate,

He honours God who imitates Him.

is but a mimical conformation, and carrieth no Virtue in it. Lucifer imitated not GOD, when he said he would be like the Highest, and he imitated not Jupiter, who counterfeited Thunder. Where Imitation can go no farther, let Admiration step on, whereof there is no end in the wisest form of Men. Even Angels and Spirits have enough to admire in their sublimer Natures. Admiration being the act of the Creature, and not of GOD, Who doth not admire Himself. Created Natures allow of swelling Hyperboles; nothing can be said hyperbolically of GOD, nor will His Attributes admit of expressions above their own Exuperances. Trismegistus his Circle, whose center is every where, and circumference no where, was no Hyperbole. Words cannot exceed, where they cannot express enough. Even the most winged Thoughts fall at the setting out, and reach not the portal of Divinity. PART III. See above, P. 19

In Bivious Theorems and Janus-faced Doctrines let Virtuous considerations state the determination. Look upon Opinions as thou doest upon the Moon, and chuse not the dark hemisphere for thy contemplation. Embrace not the opacous and blind side of Opinions, but that which looks most Luciferously or influentially unto Goodness. 'Tis better to think that there are Guardian Spirits, than that there are no Spirits to guard us; that vicious Persons are Slaves, than that there is any servitude in Virtue; that times past have been better than times present, than that times were always bad, SECT. III. Embrace not the Blind side of opinions

PART III. and that to be Men it suffiseth to be no better than Men in all Ages, and so promiscuously to swim down the turbid stream, and make up the grand confusion. Sow not thy understanding with Opinions, which make nothing of Iniquities, and fallaciously extenuate Transgressions. Look upon Vices and vicious Objects with hyperbolical Eyes, and rather enlarge their dimensions, that their unseen Deformities may not escape thy sense, and their poysonous parts and stings may appear massy and monstrous unto thee; for the undiscerned Particles and Atoms of Evil deceive us, and we are undone by the Invisibles of seeming Goodness. We are only deceived in what is not discerned, and to err is but to be blind or dim-sighted as to some Perceptions.

SECT. IV. To be virtuous by epitome, be firm to the principles of goodness.

To be Honest in a right Line, and Virtuous by Epitome, be firm unto such Principles of Goodness, as carry in them Volumes of instruction and may abridge thy Labour. And since instructions are many, hold close unto those whereon the rest depend. So may we have all in a few, and the Law and the Prophets in a Rule, the Sacred Writ in Stenography, and the Scripture in a Nut-Shell. To pursue the osseous and solid part of Goodness, which gives Stability and Rectitude to all the rest; to settle on fundamental Virtues, and bid early defiance unto Mother-vices, which carry in their Bowels the seminals of other Iniquities, makes a short cut in Goodness, and strikes not off an Head but the whole Neck of Hydra. For we are

carried into the dark Lake, like the Ægyptian River into the Sea, by seven principal Ostiaries. The Mother-Sins of that number are the Deadly engins of evil Spirits that undo us, and even evil Spirits themselves, and he who is under the Chains thereof is not without a possession. Mary Magdalene had more than seven Devils, if these with their Imps were in her, and he who is thus possessed may literally be named *Legion*. Where such Plants grow and prosper, look for no Champian or Region void of Thorns, but productions like the Tree of Goa, and Forrests of abomination. PART III. St. Luke viii. 2, 30.

SECT. V. Guide not the hand of GOD.

Guide not the Hand of GOD, nor order the Finger of the Almighty, unto thy will and pleasure; but sit quiet in the soft showers of Providence, and favorable distributions in this World, either to thy self or others. And since not only Judgments have their Errands, but Mercies their Commissions, snatch not at every Favour, nor think thy self passed by, if they fall upon thy Neighbour. Rake not up envious displacences at things successful unto others, which the wise Disposer of all thinks not fit for thy self. Reconcile the events of things unto both beings, that is, of this World and the next; so will there not seem so many Riddles in Providence, nor various inequalities in the dispensation of things below. If thou doest not anoint thy Face, yet put not on sackcloth at the felicities of others. Repining at the Good draws on rejoicing at the evils of others, and so falls into that inhumane Vice, for which so few Languages

Repine not at the good of others.

PART III. have a name. The blessed Spirits above rejoice at our happiness below; but to be glad at the evils of one another is beyond the malignity of Hell, and falls not on evil Spirits, who, though they rejoice at our unhappiness, take no pleasure at the afflictions of their own Society or of their fellow Natures. Degenerous Heads! who must be fain to learn from such Examples, and to be taught from the School of Hell.

SECT. VI. Grain not vicious stains which virtuous washes might expunge.

Grain not thy vicious stains, nor deepen those swart Tinctures, which Temper, Infirmity, or ill habits have set upon thee; and fix not by iterated depravations what Time might efface, or virtuous washes expunge. He who thus still advanceth in Iniquity deepneth his deformed hue, turns a Shadow into Night, and makes himself a Negro in the black Jaundice; and so becomes one of those lost ones, the disproportionate pores of whose Brains afford no entrance unto good Motions, but reflect and frustrate all Counsels, deaf unto the Thunder of the Laws, and Rocks unto the Cries of charitable Commiserators. He who hath had the Patience of Diogenes, to make Orations unto Statues, may more sensibly apprehend how all Words fall to the Ground, spent upon such a surd and Earless Generation of Men, stupid unto all Instruction, and rather requiring an Exorcist, than an Orator for their Conversion.

SECT. VII. Burden not the stars with thy faults.

Burden not the back of Aries, Leo, or Taurus, with thy faults, nor make Saturn, Mars, or Venus, guilty of thy Follies. Think not to fasten thy imperfections on the Stars, and so

despairingly conceive thy self under a fatality of being evil. Calculate thy self within, seek not thy self in the Moon, but in thine own Orb or Microcosmical Circumference. Let celestial aspects admonish and advertise, not conclude and determine thy ways. For since good and bad Stars moralize not our Actions, and neither excuse or commend, acquit or condemn our Good or Bad Deeds at the present or last Bar, since some are Astrologically well disposed who are morally highly vicious; not celestial Figures, but virtuous Schemes, must denominate and state our Actions. If we rightly understood the Names whereby GOD calleth the Stars, if we knew His Name for the Dog-Star, or by what appellation Jupiter, Mars, and Saturn obey His Will, it might be a welcome accession unto Astrology, which speaks great things, and is fain to make use of appellations from Greek and Barbarick Systems. Whatever Influences, Impulsions, or Inclinations there be from the Lights above, it were a piece of wisdom to make one of those Wise men who overrule their Stars, and with their own Militia contend with the Host of Heaven. Unto which attempt there want not Auxiliaries from the whole strength of Morality, supplies from Christian Ethicks, influences also and illuminations from above, more powerfull than the Lights of Heaven.

PART III. Fatalism.

Ps cxlvii. 4.

Confound not the distinctions of thy Life which Nature hath divided, that is, Youth, Adolescence, Manhood, and old Age; nor in these divided Periods, wherein thou art in a

SECT. VIII.

PART III. manner Four, conceive thy self but One. Let every division be happy in its proper Virtues, nor one Vice run through all. Let each distinction have its salutary transition, and critically deliver thee from the imperfections of the former, so ordering the whole, that Prudence and Virtue may have the largest Section. Do as a Child but when thou art a Child, and ride not on a Reed at twenty. He who hath not taken leave of the follies of his Youth, and in his maturer state scarce got out of that division, disproportionately divideth his Days, crowds up the latter part of his Life, and leaves too narrow a corner for the Age of Wisdom, and so hath room to be a Man scarce longer than he hath been a Youth. Rather than to make this confusion, anticipate the Virtues of Age, and live long without the infirmities of it. So may'st thou count up thy Days as some do Adams, that is, by anticipation ; so may'st thou be coetaneous unto thy elders, and a Father unto thy contemporaries.

Let every division of life be happy in its proper virtues.

See above, p. 66.

SECT. IX. While others are curious in the choice of good Air, and chiefly sollicitous for healthful habitations, study thou Conversation, and be critical in thy Consortion. The aspects, conjunctions, and configurations of the Stars, which mutually diversify, intend, or qualify their influences, are but the varieties of their nearer or farther conversation with one another, and like the Consortion of Men, whereby they become better or worse, and even Exchange their Natures. Since Men live by Examples, and will be imitating

something, order thy imitation to thy Improvement, not thy Ruin. Look not for Roses in Attalus his Garden, or wholsome Flowers in a venemous Plantation. And since there is scarce any one bad, but some others are the worse for him, tempt not Contagion by proximity, and hazard not thy self in the shadow of Corruption. He who hath not early suffered this Shipwrack, and in his younger Days escaped this Charybdis, may make a happy Voyage, and not come in with black Sails into the port. Self conversation, or to be alone, is better than such Consortion. Some School-men tell us, that he is properly alone, with whom in the same place there is no other of the same species. Nabuchodonozor was alone, though among the Beasts of the Field; and a wise Man may be tolerably said to be alone, though with a Rabble of People little better than Beasts about him. Unthinking Heads, who have not learn'd to be alone, are in a Prison to themselves, if they be not also with others; whereas on the contrary, they whose thoughts are in a fair and hurry within, are sometimes fain to retire into Company, to be out of the crowd of themselves. He who must needs have Company, must needs have sometimes bad Company. Be able to be alone. Loose not the advantage of Solitude, and the Society of thy self, nor be only content, but delight to be alone and single with Omnipresency. He who is thus prepared, the Day is not uneasy nor the Night black unto him. Darkness may bound his Eyes, not his Imagination. In his

PART III.

Justin, *Hist.* xxxvi. 4.

Dan iv.

Be able to be alone.

PART III. Bed he may ly, like Pompey and his Sons, in all quarters of the Earth, may speculate the Universe, and enjoy the whole World in the Hermitage of himself. Thus the old ascetick Christians found a Paradise in a Desert, and with little converse on Earth held a conversation in Heaven; thus they astronomiz'd in Caves, and, though they beheld not the Stars, had the Glory of Heaven before them.

SECT. X. Let the Characters of good things stand indelibly in thy Mind, and thy Thoughts be active on them. Trust not too much unto suggestions from reminiscential Amulets, or artificial Memorandums. Let the mortifying Janus of Covarrubias be in thy daily Thoughts, not only on thy Hand and Signets. Rely not alone upon silent and dumb remembrances. Behold not Death's Heads till thou doest not see them, nor look upon mortifying Objects till thou overlook'st them. Forget not how assuefaction unto any thing minorates the passion from it, how constant Objects loose their hints, and steal an inadvertisement upon us. There is no excuse to forget what every thing prompts unto us. To thoughtful Observators the whole World is a Phylactery, and every thing we see an Item of the Wisdom, Power, or Goodness of GOD. Happy are they who verify their Amulets, and make their Phylacteries speak in their Lives and Actions. To run on in despight of the Revulsions and Pul-backs of such Remora's aggravates our transgressions. When Death's Heads on our Hands have no influence upon

The whole world a phylactery; wisdom of GOD in everything we see.

our Heads, and fleshless Cadavers abate not the exorbitances of the Flesh; when Crucifixes upon Mens Hearts suppress not their bad commotions, and His Image Who was murdered for us with-holds not from Blood and Murder; Phylacteries prove but formalities, and their despised hints sharpen our condemnations. PART III

Look not for Whales in the Euxine Sea, or expect great matters where they are not to be found. Seek not for Profundity in Shallowness, or Fertility in a Wilderness. Place not the expectation of great Happiness here below, or think to find Heaven on Earth; wherein we must be content with Embryon-felicities, and fruitions of doubtful Faces. For the Circle of our felicities makes but short Arches. In every clime we are in a periscian state, and with our Light our Shadow and Darkness walk about us. Our Contentments stand upon the tops of Pyramids ready to fall off, and the insecurity of their enjoyments abrupteth our Tranquilities. What we magnify is magnificent, but like to the Colossus, noble without, stuft with rubbidge and course Metal within. Even the Sun, whose glorious outside we behold, may have dark and smoaky Entrails. In vain we admire the Lustre of any thing seen: that which is truly glorious is invisible. Paradise was but a part of the Earth, lost not only to our Fruition but our Knowledge. And if, according to old Dictates, no Man can be said to be happy before Death, the happiness of this Life goes for nothing before it be over, and SECT. XI.

Think not to find heaven on earth:

PART III. true beatitude groweth not here.

while we think our selves happy we do but usurp that Name. Certainly true Beatitude groweth not on Earth, nor hath this World in it the Expectations we have of it. He swims in Oyl, and can hardly avoid sinking, who hath such light Foundations to support him. 'Tis therefore happy that we have two Worlds to hold on. To enjoy true happiness we must travel into a very far Countrey, and even out of our selves; for the Pearl we seek for is not to be found in the Indian, but in the Empyrean Ocean.

SECT. XII.

Answer not the Spur of Fury, and be not prodigal or prodigious in Revenge. Make not one in the *Historia Horribilis;* flay not thy Servant for a broken Glass, nor pound him in a Mortar who offendeth thee; supererogate not in the worst sense, and overdo not the necessities of evil; humour not the injustice of Revenge. Be not Stoically mistaken in the equality of sins, nor commutatively iniquous in the valuation of transgressions; but weigh them in the Scales of Heaven, and by the weights of righteous Reason. Think that Revenge too high, which is but level with the offence. Let thy Arrows of Revenge fly short, or be aimed like those of Jonathan, to fall beside the mark. Too many there be to whom a dead Enemy smells well, and who find Musk and Amber in Revenge. The ferity of such minds holds no rule in Retaliations, requiring too often a Head for a Tooth, and the supreme revenge for trespasses which a night's rest should obliterate.

1 Sam. xx. 20.

But patient Meekness takes injuries like Pills, PART III
not chewing but swallowing them down, Laconically suffering, and silently passing them over; while angred Pride makes a noise, like Homerican Mars, at every scratch of offences. Since Women do most delight in Revenge, it may seem but feminine manhood to be vindicative. If thou must needs have thy Revenge of thine Enemy, with a soft Tongue break his Bones, heap Coals of Fire on his Head, forgive him, and enjoy it. To forgive our Enemies is a charming way of Revenge, and a short Cæsarian Conquest overcoming without a blow; laying our Enemies at our Feet, under sorrow, shame, and repentance; leaving our Foes our Friends, and solicitously inclined to grateful Retaliations. Thus to return upon our Adversaries is a healing way of Revenge, and to do good for evil a soft and melting ultion, a method taught from Heaven to keep all smooth on Earth. Common forceable ways make not an end of Evil, but leave Hatred and Malice behind them. An Enemy thus reconciled is little to be trusted, as wanting the foundation of Love and Charity, and but for a time restrained by disadvantage or inability. If thou hast not Mercy for others, yet be not Cruel unto thy self. To ruminate upon evils, to make critical notes upon injuries, and be too acute in their apprehensions, is to add unto our own Tortures, to feather the Arrows of our Enemies, to lash our selves with the Scorpions of our Foes, and to resolve to sleep no more. For injuries long dreamt on

Revenge, feminine manhood.

Prov. xxv. 15, 21, 22.

If no mercy for others, be not cruel to thyself.

PART III. take away at last all rest; and he sleeps but like Regulus, who busieth his Head about them.

SECT. XIII. Study prophecies when they are become histories.

Amuse not thy self about the Riddles of future things. Study Prophecies when they are become Histories, and past hovering in their causes. Eye well things past and present, and let conjectural sagacity suffise for things to come. There is a sober Latitude for prescience in contingences of discoverable Tempers, whereby discerning Heads see sometimes beyond their Eyes, and wise Men become prophetical. Leave cloudy predictions to their Periods, and let appointed Seasons have the lot of their accomplishments. 'Tis too early to study such Prophecies before they have been long made, before some train of their causes have already taken Fire, laying open in part what lay obscure and before buryed unto us. For the voice of Prophecies is like that of Whispering-places; they who are near or at a little distance hear nothing, those at the farthest extremity will understand all. But a retrograde cognition of times past, and things which have already been, is more satisfactory than a suspended Knowledge of what is yet unexistent. And the greatest part of time being already wrapt up in things behind us, it's now somewhat late to bait after things before us; for futurity still shortens, and time present sucks in time to come. What is prophetical in one Age proves historical in another, and so must hold on unto the last of time; when there will be no room for Prediction, when Janus shall loose

one Face, and the long beard of time shall look like those of David's Servants, shorn away upon one side, and when, if the expected Elias should appear, he might say much of what is past, not much of what's to come. PART III. 2 Sam. x 4.

SECT. XIV. Live unto the dignity of thy nature.

Live unto the Dignity of thy Nature, and leave it not disputable at last, whether thou hast been a Man ; or, since thou art a composition of Man and Beast, how thou hast predominantly passed thy days, to state the denomination. Unman not therefore thy self by a beastial transformation, nor realize old Fables. Expose not thy self by four-footed manners unto monstrous draughts, and caricatura representations. Think not after the old Pythagorean conceit, what Beast thou may'st be after death. Be not under any brutal metempsychosis while thou livest, and walkest about erectly under the scheme of Man. In thine own circumference, as in that of the Earth, let the rational Horizon be larger than the sensible, and the Circle of Reason than of Sense. Let the Divine part be upward, and the Region of Beast below. Otherwise, 'tis but to live invertedly, and with thy Head unto the Heels of thy Antipodes. Desert not thy title to a Divine particle and union with invisibles. Let true Knowledge and Virtue tell the lower World thou art a part of the higher. Let thy Thoughts be of things which have not entred into the Hearts of Beasts ; think of things long past, and long to come ; acquaint thy self with the Choragium of the Stars, and consider the vast expansion beyond them. Let

PART III. intellectual Tubes give thee a glance of things, which visive Organs reach not. Have a glimpse of incomprehensibles, and Thoughts of things which Thoughts but tenderly touch. Lodge immaterials in thy Head; ascend unto invisibles; fill thy Spirit with spirituals, with the mysteries of Faith, the magnalities of Religion, and thy Life with the Honour of God; without which, though Giants in Wealth and Dignity, we are but Dwarfs and Pygmies in Humanity, and may hold a pitiful rank in that triple division of mankind into Heroes, Men, and Beasts. For though human Souls are said to be equal, yet is there no small inequality in their operations; some maintain the allowable Station of Men; many are far below it; and some have been so divine, as to approach the Apogeum of their Natures, and to be in the Confinium of Spirits.

SECT. XV. Behold thy self by inward Opticks and the Crystalline of thy Soul. Strange it is that in the most perfect sense there should be so many fallacies, that we are fain to make a doctrine, and often to see by Art. But the greatest imperfection is in our inward sight, that is, to be Ghosts unto our own Eyes, and while we are so sharp-sighted as to look thorough others, to be invisible unto our selves; for the inward Eyes are more fallacious than the outward. The Vices we scoff at in others laugh at us within our selves. Avarice, Pride, Falshood lye undiscerned and blindly in us, even to the Age of blindness: and therefore, to see our selves interiourly, we are

The vices we scoff at in others laugh at us within ourselves.

fain to borrow other Mens Eyes; wherein true Friends are good Informers, and Censurers no bad Friends. Conscience only, that can see without Light, sits in the Areopagy and dark Tribunal of our Hearts, surveying our Thoughts and condemning their obliquities. Happy is that state of vision that can see without Light, though all should look as before the Creation, when there was not an Eye to see, or Light to actuate a Vision: wherein notwithstanding obscurity is only imaginable respectively unto Eyes; for unto GOD there was none; Eternal Light was ever; created Light was for the creation, not Himself, and as He saw before the Sun, may still also see without it. In the City of the new Jerusalem there is neither Sun nor Moon; where glorifyed Eyes must see by the archetypal Sun, or the Light of GOD, able to illuminate Intellectual Eyes, and make unknown Visions. Intuitive perceptions in Spiritual beings may perhaps hold some Analogy unto Vision: but yet how they see us, or one another, what Eye, what Light, or what perception is required unto their intuition, is yet dark unto our apprehension; and even how they see GOD, or how unto our glorified Eyes the Beatifical Vision will be celebrated, another World must tell us, when perceptions will be new, and we may hope to behold invisibles.

PART III.

See above, P. 173.

Rev xxi. 23.

See above, P 78.

When all looks fair about, and thou seest not a cloud so big as a Hand to threaten thee, forget not the Wheel of things: think of sullen vicissitudes, but beat not thy brains to fore-know them.

SECT. XVI. Forget not the wheel of things, but beat not thy brains to

PART III. foreknow them.

Be armed against such obscurities rather by submission than fore-knowledge. The Knowledge of future evils mortifies present felicities, and there is more content in the uncertainty or ignorance of them. This favour our Saviour vouchsafed unto Peter, when He fore-told not his Death in plain terms, and so by an ambiguous and cloudy delivery dampt not the Spirit of His Disciples. But in the assured fore-knowledge of the Deluge Noah lived many Years under the affliction of a Flood, and Jerusalem was taken unto Jeremy before it was besieged. And therefore the Wisdom of Astrologers, who speak of future things, hath wisely softned the severity of their Doctrines; and even in their sad predictions, while they tell us of inclination, not coaction, from the Stars, they Kill us not with Stygian Oaths and merciless necessity, but leave us hopes of evasion.

St. John xxi. 18, 19

SECT. XVII. Ingratitude, degenerous vice!

If thou hast the brow to endure the Name of Traytor, Perjur'd, or Oppressor, yet cover thy Face when Ingratitude is thrown at thee. If that degenerous Vice possess thee, hide thy self in the shadow of thy shame, and pollute not noble society. Grateful Ingenuities are content to be obliged within some compass of Retribution, and being depressed by the weight of iterated favours may so labour under their inabilities of Requital, as to abate the content from Kindnesses; but narrow self-ended Souls make prescription of good Offices, and obliged by often favours think others still due unto them: whereas, if they but once fail, they prove so perversely

ungrateful, as to make nothing of former courtesies, and to bury all that's past. Such tempers pervert the generous course of things; for they discourage the inclinations of noble minds, and make Beneficency cool unto acts of obligation, whereby the grateful World should subsist, and have their consolation. Common gratitude must be kept alive by the additionary fewel of new courtesies; but generous Gratitudes, though but once well obliged, without quickening repetitions or expectation of new Favours, have thankful minds for ever; for they write not their obligations in sandy but marble memories, which wear not out but with themselves. PART III.

Think not Silence the wisdom of Fools, but, if rightly timed, the honour of wise Men, who have not the Infirmity, but the Virtue of Taciturnity, and speak not out of the abundance, but the well weighed thoughts of their Hearts. Such Silence may be Eloquence, and speak thy worth above the power of Words. Make such a one thy friend, in whom Princes may be happy, and great Councels successful. Let him have the Key of thy Heart, who hath the Lock of his own, which no Temptation can open; where thy Secrets may lastingly ly, like the Lamp in Olybius his Urn, alive and light, but close and invisible. SECT. XVIII. Virtue of taciturnity. St. Math. xii 34

Let thy Oaths be sacred, and Promises be made upon the Altar of thy Heart. Call not Jove to witness with a Stone in one Hand, and a Straw in another, and so make Chaff and Stubble of thy Vows. Worldly Spirits, whose SECT. XIX Oaths

PART III. interest is their belief, make Cobwebs of Obligations, and, if they can find ways to elude the Urn of the Prætor, will trust the Thunderbolt of Jupiter; and therefore, if they should as deeply swear as Osman to Bethlem Gabor, yet whether they would be bound by those chains, and not find ways to cut such Gordian Knots, we could have no just assurance. But honest Mens Words are Stygian Oaths, and Promises inviolable. These are not the Men for whom the fetters of Law were first forged: they needed not the solemness of Oaths; by keeping their Faith they swear, and evacuate such confirmations.

Honest men's words Stygian oaths.

SECT. XX. Though the World be histrionical, and most Men live ironically, yet be thou what thou singly art, and personate only thy self. Swim smoothly in the stream of thy Nature, and live but one Man. To single Hearts doubling is discruciating: such tempers must sweat to dissemble, and prove but hypocritical Hypocrites. Simulation must be short: Men do not easily continue a counterfeiting Life, or dissemble unto Death. He who counterfeiteth, acts a part, and is as it were out of himself: which, if long, proves so irksome, that Men are glad to pull of their Vizards, and resume themselves again; no practice being able to naturalize such unnaturals, or make a Man rest content not to be himself. And therefore since Sincerity is thy Temper, let veracity be thy Virtue in Words, Manners, and Actions. To offer at iniquities, which have so little foundations in thee, were to be vitious up hill, and strain for thy condemnation. Persons

Personate only thyself.

Let veracity be thy virtue in words, manners, and actions.

vitiously inclined want no Wheels to make them actively vitious, as having the Elater and Spring of their own Natures to facilitate their Iniquities. And therefore so many, who are sinistrous unto good Actions, are ambi-dexterous unto bad, and Vulcans in virtuous Paths, Achilleses in vitious motions. PART III.

SECT. XXI. Labour in the ethics of faith: not in old high-strained paradoxes.

Rest not in the high-strain'd Paradoxes of old Philosophy supported by naked Reason, and the reward of mortal Felicity, but labour in the Ethicks of Faith, built upon Heavenly assistance, and the happiness of both beings. Understand the Rules, but swear not unto the Doctrines of Zeno or Epicurus. Look beyond Antoninus, and terminate not thy Morals in Seneca or Epictetus. Let not the twelve, but the two Tables be thy Law. Let Pythagoras be thy Remembrancer, not thy textuary and final Instructor; and learn the Vanity of the World rather from Solomon than Phocylides. Sleep not in the Dogma's of the Peripatus, Academy, or Porticus. Be a moralist of the Mount, an Epictetus in the Faith, and christianize thy Notions.

SECT. XXII. In seventy or eighty years one may have a curt epitome of the whole course of time.

In seventy or eighty years a Man may have a deep Gust of the World, know what it is, what it can afford, and what 'tis to have been a Man. Such a latitude of years may hold a considerable corner in the general Map of Time; and a Man may have a curt Epitome of the whole course thereof in the days of his own Life, may clearly see he hath but acted over his Fore-fathers, what it was to live in Ages past, and what living will be in all ages to come.

PART III

He is like to be the best judge of Time who hath lived to see about the sixtieth part thereof. Persons of short times may know what 'tis to live, but not the life of Man, who, having little behind them, are but Januses of one Face, and know not singularities enough to raise Axioms of this World: but such a compass of Years will show new Examples of old Things, Parallelisms of occurrences through the whole course of Time, and nothing be monstrous unto him, who may in that time understand not only the varieties of Men, but the variation of himself, and how many Men he hath been in that extent of time.

He may have a close apprehension what it is to be forgotten, while he hath lived to find none who could remember his Father, or scarce the friends of his youth, and may sensibly see with what a face in no long time oblivion will look upon himself. His Progeny may never be his Posterity; he may go out of the World less related than he came into it: and considering the frequent mortality in Friends and Relations, in such a Term of Time, he may pass away divers years in sorrow and black habits, and leave none to mourn for himself; Orbity may be his inheritance, and Riches his Repentance.

In such a thred of Time and long observation of Men he may acquire a physiognomical intuitive Knowledge, judge the interiors by the outside, and raise conjectures at first sight; and, knowing what Men have been, what they are,

what Children probably will be, may in the present Age behold a good part, and the temper of the next; and, since so many live by the Rules of Constitution, and so few overcome their temperamental Inclinations, make no improbable predictions. PART III.

Such a portion of Time will afford a large prospect backward, and authentick Reflections how far he hath performed the great intention of his Being, in the Honour of his Maker; whether he hath made good the Principles of his Nature and what he was made to be; what Characteristick and special Mark he hath left, to be observable in his Generation; whether he hath lived to purpose or in vain, and what he hath added, acted, or performed, that might considerably speak him a Man.

In such an Age Delights will be undelightful and Pleasures grow stale unto him; antiquated Theorems will revive, and Solomon's Maxims be Demonstrations unto him; Hopes or presumptions be over, and despair grow up of any satisfaction below. And having been long tossed in the Ocean of this World, he will by that time feel the In-draught of another, unto which this seems but preparatory, and without it of no high value. He will experimentally find the Emptiness of all things, and the nothing of what is past; and wisely grounding upon true Christian Expectations, finding so much past, will wholly fix upon what is to come. He will long for Perpetuity, and live as though he made haste to be happy. The last may prove the

PART III. prime part of his Life, and those his best days which he lived nearest Heaven.

SECT. XXIII. Elysium of a virtuously-composed mind.

Live happy in the Elizium of a virtuously composed Mind, and let intellectual Contents exceed the Delights wherein mere Pleasurists place their Paradise. Bear not too slack reins upon Pleasure, nor let complexion or contagion betray thee unto the exorbitancy of Delight. Make Pleasure thy Recreation or intermissive Relaxation, not thy Diana, Life and Profession. Voluptuousness is as insatiable as Covetousness. Tranquility is better than Jollity, and to appease pain than to invent pleasure. Our hard entrance into the World, our miserable going out of it, our sicknesses, disturbances, and sad Rencounters in it, do clamorously tell us we come not into the World to run a Race of Delight, but to perform the sober Acts and serious purposes of Man; which to omit were foully to miscarry in the advantage of humanity, to play away an uniterable Life, and to have lived in vain. Forget not the capital end, and frustrate not the opportunity of once Living. Dream not of any kind of Metempsychosis or transanimation, but into thine own body, and that after a long time, and then also unto wail or bliss, according to thy first and fundamental Life. Upon a curricle in this World depends a long course of the next, and upon a narrow Scene here an endless expansion hereafter. In vain some think to have an end of their Beings with their Lives. Things cannot get out of their natures, or be or not be in despite of their constitutions. Rational existences

Forget not the capital end of living.

in Heaven perish not at all, and but partially on Earth: that which is thus once will in some way be always: the first living human Soul is still alive, and all Adam hath found no Period. PART III

Since the Stars of Heaven do differ in Glory; since it hath pleased the Almighty hand to honour the North Pole with Lights above the South; since there are some Stars so bright, that they can hardly be looked on, some so dim that they can scarce be seen, and vast numbers not to be seen at all even by Artificial Eyes; read thou the Earth in Heaven, and things below from above. Look contentedly upon the scattered difference of things, and expect not equality in lustre, dignity, or perfection, in Regions or Persons below: where numerous numbers must be content to stand like lacteous or nebulous Stars, little taken notice of, or dim in their generations. All which may be contentedly allowable in the affairs and ends of this World, and in suspension unto what will be in the order of things hereafter, and the new Systeme of Mankind which will be in the World to come; when *the last may be the first and the first the last*; when Lazarus may sit above Cæsar, and the just obscure on Earth shall shine like the Sun in Heaven; when personations shall cease, and Histrionism of happiness be over; when Reality shall rule, and all shall be as they shall be for ever. SECT. XXIV 1 Cor. xv. 41. Inequalities of this world will be righted in the world to come St. Matth xix. 30. St. Matth xiii. 43.

When the Stoick said that life would not be accepted, if it were offered unto such as knew SECT. XXV

PART III. it, he spoke too meanly of that state of being which placeth us in the form of Men. It more depreciates the value of this life, that Men would not live it over again ; for although they would still live on, yet few or none can endure to think of being twice the same Men upon Earth, and some had rather never have lived than to tread over their days once more. Cicero in a prosperous state had not the patience to think of beginning in a cradle again. Job would not only curse the day of his Nativity, but also of his Renascency, if he were to act over his disasters, and the miseries of the Dunghil. But the greatest underweening of this Life is to undervalue that, unto which this is but exordial, or a Passage leading unto it. The great advantage of this mean life is thereby to stand in a capacity of a better ; for the Colonies of Heaven must be drawn from Earth, and the Sons of the first Adam are only heirs unto the second. Thus Adam came into this World with the power also of another, nor only to replenish the Earth, but the everlasting Mansions of Heaven. Where we were when the foundations of the Earth were lay'd, *when the morning Stars sang together and all the Sons of* GOD *shouted for Joy*, He must answer who asked it ; who understands Entities of preordination, and beings yet unbeing ; who hath in his Intellect the ideal Existences of things, and Entities before their Extances. Though it looks but like an imaginary kind of existency to be before we are ; yet since we are under the decree or prescience of a

The great advantage of this life, that it is exordial to a better.

Job iii. 1.

Job xxxviii. 4, 7.

sure and Omnipotent Power, it may be somewhat more than a non-entity to be in that mind, unto which all things are present. PART III.

If the end of the World shall have the same foregoing Signs, as the period of Empires, States, and Dominions in it, that is, Corruption of Manners, inhuman degenerations, and deluge of iniquities; it may be doubted whether that final time be so far of, of whose day and hour there can be no prescience. But while all men doubt and none can determine how long the World shall last, some may wonder that it hath spun out so long and unto our days. For if the Almighty had not determin'd a fixed duration unto it, according to His mighty and merciful designments in it, if He had not said unto it, as He did unto a part of it, *Hitherto shalt thou go, and no farther*: if we consider the incessant and cutting provocations from the Earth, it is not without amazement how His patience hath permitted so long a continuance unto it, how He, Who cursed the Earth in the first days of the first Man, and drowned it in the tenth Generation after, should thus lastingly contend with Flesh and yet defer the last flames. For since He is sharply provoked every moment, yet punisheth to pardon, and forgives to forgive again; what patience could be content to act over such vicissitudes, or accept of repentances which must have after penitences, his goodness can only tell us. And surely if the patience of Heaven were not proportionable unto the provocations from Earth; there needed an Inter- SECT. XXVI. That the last flames are deferred, owing to the longanimity of GOD. Job xxxvi. 2.

PART III. cessor not only for the sins, but the duration of this World, and to lead it up unto the present computation. Without such a merciful Long-

Ps cii. 25, 26. animity, the Heavens would never be so aged as to grow old like a Garment; it were in vain to infer from the Doctrine of the Sphere, that the time might come when Capella, a noble Northern Star, would have its motion in the Æquator, that the Northern Zodiacal Signs would at length be the Southern, the Southern the Northern, and Capricorn become our Cancer. However therefore the Wisdom of the Creator hath ordered the duration of the World, yet since the end thereof brings the accomplishment of our happiness, since some would be content that it should have no end, since evil Men and Spirits do fear it may be too short, since good Men hope it may not be too long;

Rev. vi. 9, 10. the prayer of the Saints under the Altar will be the supplication of the Righteous World- that

See above, p. 73. his mercy would abridge their languishing Expectation and hasten the accomplishment of their happy state to come.

SECT. XXVII. Isa. lvii. 1. Wishes of good men for the world's bettering. Though good Men are often *taken away from the Evil to come*, though some in evil days have been glad that they were old, nor long to behold the iniquities of a wicked World, or Judgments threatened by them; yet is it no small satisfaction unto honest minds to leave the World in virtuous well temper'd times, under a prospect of good to come, and continuation of worthy ways acceptable unto GOD and Man. Men who dye in deplorable days, which they

regretfully behold, have not their Eyes closed with the like content; while they cannot avoid the thoughts of proceeding or growing enormities, displeasing unto that Spirit unto whom they are then going, whose honour they desire in all times and throughout all generations. If Lucifer could be freed from his dismal place, he would little care though the rest were left behind. Too many there may be of Nero's mind, who, if their own turn were served, would not regard what became of others, and, when they dye themselves, care not if all perish. But good Mens wishes extend beyond their lives, for the happiness of times to come, and never to be known unto them. And therefore while so many question prayers for the dead, they charitably pray for those who are not yet alive; they are not so enviously ambitious to go to Heaven by themselves; they cannot but humbly wish, that the little Flock might be greater, the narrow Gate wider, and that, as many are called, so not a few might be chosen. PART III St Luke xii 32 St Matth. xxii. 14

That a greater number of Angels remained in Heaven, than fell from it, the School-men will tell us; that the number of blessed Souls will not come short of that vast number of fallen Spirits, we have the favorable calculation of others. What Age or Century hath sent most Souls unto Heaven, He can tell who vouchsafeth that honour unto them. Though the Number of the blessed must be compleat before the World can pass away, yet since the SECT XXVIII

PART III. The world seems in its wane.

World it self seems in the wane, and we have no such comfortable prognosticks of latter times, since a greater part of time is spun than is to come, and the blessed Roll already much replenished; happy are those pieties, which solicitously look about, and hasten to make one of that already much filled and abbreviated List to come.

SECT. XXIX. The world a parenthesis in eternity.

See above, p. 72.

Gen. v 5. 27.

Think not thy time short in this World since the World it self is not long. The created World is but a small Parenthesis in Eternity and a short interposition for a time between such a state of duration, as was before it and may be after it. And if we should allow of the old Tradition that the World should last six thousand years, it could scarce have the name of old, since the first Man lived near a sixth part thereof, and seven Methusela's would exceed its whole duration. However to palliate the shortness of our Lives, and somewhat to compensate our brief term in this World, it's good to know as much as we can of it, and also so far as possibly in us lieth to hold such a Theory of times past, as though we had seen the same. He who hath thus considered the World, as also how therein things long past have been answered by things present, how matters in one Age have been acted over in another, and how *there is nothing new under the Sun*, may conceive himself in some manner to have lived from the beginning, and to be as old as the World; and if he should still live on, 'twould be but the same thing.

See above, p. 14. Parallelisms in different ages.

Eccl. i 9. 10.

PART III. SECT. XXV. See above, p. 154.

Lastly, if length of Days be thy Portion, make it not thy Expectation. Reckon not upon long Life: think every day the last, and live always beyond thy account. He that so often surviveth his Expectation lives many Lives, and will scarce complain of the shortness of his days. Time past is gone like a Shadow; make time to come present. Approximate thy latter times by present apprehensions of them: be like a neighbour unto the Grave, and think there is but little to come. And since there is something of us that will still live on, join both lives together, and live in one but for the other. He who thus ordereth the purposes of this Life will never be far from the next, and is in some manner already in it, by a happy conformity, and close apprehension of it. And if (as we have elsewhere declared) any have been so happy as personally to understand Christian Annihilation, Extasy, Exolution, Transformation, the Kiss of the Spouse, and Ingression into the Divine Shadow, according to Mystical Theology, they have already had an handsome Anticipation of Heaven; the World is in a manner over, and the Earth in Ashes unto them.

Join both lives together, and live in one but for the other.

FINIS.

NOTES

CRITICAL AND EXPLANATORY.

THE two following letters, and also the admonition from "A. B.," *To such as have or shall peruse*, &c., are found in C (1643) and in most of the old editions, and also in several modern ones.

A Letter sent upon the Information of Animadversions *to come forth, upon the imperfect and surreptitious Copy of* Religio Medici, *whilst this true* one was going to the Press.*†

Honourable‡ Sir,

Give your Servant, who hath ever honour'd you, leave to take notice of a Book at present in the Press, intituled (as I am informed) *Animadversions upon a Treatise lately printed under the Name of "Religio Medici;"* hereof I am advertised you have descended to be the Author. Worthy Sir; permit your Servant to affirme there is contain'd therein nothing that can deserve the Reason of your Contradictions, much less the Candor of your *Animadversions:* and to certifie the truth thereof, that Book (whereof I do acknowledge my selfe the Author) was penn'd many yeares past, and (what cannot escape your apprehension) with no intention for the Press, or the least desire to oblige the Faith of any man to its assertions. But what hath more especially emboldened my Pen unto you at present, is, that the same

* *this true one*] viz. ed. 1643.
† *to the press*, C; some later edd. have *to press*
‡ *honourable*] some edd. have *honoured*.

Piece, contrived in my private Study, and as an exercise unto my self, rather than Exercitation* for any other, having past from my hand under a broken and imperfect Copy, by frequent transcription it still run forward in corruption,† and after the addition of some things, omission of others, and transposition of many, without my assent or privacy, the liberty of these times committed it unto the Press; from whence‡ it issued so disguised, the Author without distinction could not acknowledge it. Having thus miscarried, within a few weeks I shall, God willing, deliver unto the Press the true and intended Original (whereof in the mean time your Worthy Self may command a view): otherwise when ever that Copy shall be extant, it will most clearly appear how far the Text hath been mistaken, and all Observations, Glosses, or Exercitations thereon will in a great part impugn the Printer or Transcriber, rather than the Author. If, after that, you shall esteem it worth your vacant hours to discourse thereon, you shall but take that liberty which I assume my self, that is, freely to abound in your sense, as I have done in my own. However you shall determine, you shall sufficiently honour me in the Vouchsafe of your Refute, and I oblige the whole World in the occasion of your Pen.

Your Servant,

T. B.

Norwich, March 3, 1642.

Worthy Sir,

Speedily upon the Receipt of your Letter of the third Current, I sent to find out the Printer that Mr. Crooke§ (who delivered me yours) told me was printing something under my

* *Exercitation*] some edd. have *an exercitation*.

† *in corruption*] some edd. have *into corruption*.

‡ *from whence*] some edd. have *whence*.

§ *Mr. Crooke*] viz. the publisher of the early edd. of *Religio Medici*.

name, concerning your Treatise of *Religio Medici*, and to forbid him any further proceeding therein; but my Servant could not meet with him; whereupon I have left with Mr. Crooke a Note to that purpose, entreating him to deliver it to the Printer. I verily believe there is some mistake in the information given you, and that what is printing must be from some other Pen than mine; for such reflections as I made upon your learn'd and ingenious Discourse, are so far from meriting the Press, as they can tempt no body to a serious reading of them. They were Notes hastily set down, as I suddenly ran over your excellent Piece, which is of so weighty subject, and so strongly penned, as requireth much time and sharp attention but to comprehend it; whereas what I writ was the imployment but of one sitting; and there was not twenty-four hours between my receiving my Lord of Dorset's Letter that occasioned what I said, and the finishing my Answer to him; and yet part of that time was taken up in procuring your Book, which he desired me to read, and give him an account of, for till then I was so unhappy as never to have heard of that worthy Discourse. If that Letter ever come to your view, you will see the high value I set upon your great parts; and if it should be thought I have been something too bold in differing from your sense, I hope I shall easily obtain pardon when it shall be considered, that his Lordship assigned it me as an Exercitation to oppose in it, for entertainment, such passages as I might judge capable thereof; wherein what liberty I took, is to be attributed to the security of a private Letter, and to my not knowing (nor my Lord's) the person whom it concerned.

But, Sir, now that I am so happy as to have that knowledge, I dare assure you, that nothing shall ever issue from me, but savouring of all honour, esteem, and reverence both to your self, and that worthy Production of yours. If I had the vanity to give my self reputation by entring the Lists in publique with so eminent and learned a Man as you are, yet I know right well, I am no ways able to do it; it would be a very unequal

congress:* I pretend not to Learning; those slender notions I have are but disjoynted pieces I have by chance gleaned up here and there. To encounter such a sinewy Opposite, or make Animadversions upon so smart a piece as yours is, requireth a solid† Stock and Exercise in School-Learning. My superficial besprinkling will serve onely for a private Letter, or familiar‡ discourse with Lay§ auditors. With longing I expect the coming abroad of the true Copy of that Book, whose false and stolen one hath already given me so much delight. And so assuring you I shall deem it a great good fortune to deserve your favour and friendship, I kiss your hand, and rest

Your most humble Servant,

KENELME DIGBY.

Winchester House, the 20 *of March*, 1642.

To such as have, or shall peruse the Observations *upon a former corrupt Copy*‖ *of this Booke.*

There are some men that Politian speakes of,

Cui quam recta manus, tam fuit et facilis:

and it seemes the Author to the *Observations* upon this booke, would arrogate as much to himself; for they were, by his owne confession, but the conceptions of one night, a hasty birth; and so it proves: for what is really controllable, he generally omitteth: and what is false upon the error of the Copy, he doth not alwayes take notice of; and wherein he would contradict, he

* *congress*] some edd. have *progress*. Alluding to Virgil's *Impar congressus Achilli*. (*Æn.* i. 475).

† *a solid*] some edd. have *such a solid*.

‡ *familiar*] some edd. have *a familiar*.

§ *Lay*] some edd. have *Lady*.

‖ *a former corrupt Copy*] viz. ed. 1642.

mistaketh or traduceth the intention, and (besides a parenthesis sometimes upon the Author,) onely medleth with those points from whence he takes a hint to deliver his prepared conceptions. But the grosse of his Booke is made out by discourses collaterall, and digressions of his own, not at all emergent from this Discourse; which is easily perceptible unto the intelligent Reader. Thus much I thought good to let thee understand, without the Author's knowledge, who, slighting the refute, hath inforcedly published (as a sufficient confutation) his owne Booke: and in this I shall not make so bold with him, as the *Observator* hath done with that noble Knight, whose name he hath wrongfully prefixed (as I am informed) to slight Animadversions; but I leave him to repentance, and thee to thy satisfaction.

Farewell.

Yours, A. B.

P. 1, l. 6. *Annotations*] These are supposed by Wilkin (and with great probability) to have been written by a Mr. Thomas Keek of the Temple in 1644. They appear to have been first published in F (1656), and are to be found in all the authorized old editions. They have also been used more or less freely by several modern editors; in the present edition they have been much curtailed.

P. 1, l. 10. *Observations by Sir Kenelm Digby*] These were first published in 1643, and were afterwards (1659) appended to the *Religio Medici*. They have been frequently reprinted, but are omitted in this edition.

P. 3. This address "To the Reader" first appeared in C.

P. 3, l. 1 *greedy of life*, &c.] Alluding (as Keek points out) to Seneca, *Thyest.* v. 882:—

> "Vitæ est avidus, quisquis non vult,
> Mundo secum pereunte, mori."

P. 4, l. 3. *the reparation*, C; D to L omit *the*, perhaps by mistake.

P. 4, l. 8. *about seven years past*] Hence, as this address "To the Reader" was first published in 1643, it appears that the *Religio Medici* was written *about* the year 1636. See the note

on p. 66, l. 4, and on p. 115, l. 22. Wilkin, in his notes on Johnson's Life of Sir T. B., "thinks it very possible that the true reading is '*above* [not *about*] seven years,' which would justify Dr. Johnson's date" of the writing of the *Rel. Med.*; but the conjecture is quite unnecessary, besides being entirely unsupported by external authority.

P. 4, l. 16. *particularities*, C to H; *particulars*, I to L.

P. 5, l. 2. *conceptions*, C to H (compare p. 4, l 23); *conception*, I to L.

P. 5, ll. 6, 7. *there are*, C to G, K, L; *therefore are*, H, I, J.

P. 5, l. 14. *shall*] Wilkin (T) and Peace (V) have *I shall*; an improvement to the sentence, but unauthorized.

P. 5, l. 15. *father them*] In this place no edition has *favour them*. See below, p. 90, l. penult.

P. 5, l. 15. *best and learned*] Wilkin (T) has *best and most learned*. This also is an improvement, but is not absolutely necessary, and is without authority; at p. 90, l. penult., it is *learned and best*: Merryweather in the Latin version has *doctissimorum* in both places.

P. 5, l. 18. *thereof*, C to J; *there*, K, L.

P. 5, l. 20. *Browne*] G has *Brown*; and this is the way in which the name is printed during the Author's life in at least one edition of the *Vulgar Errors* (1672), and also, after his death, in the first editions of the *Letter to a Friend* and the *Christian Morals*.

P. 7. The marginal analyses of the different sections are taken, with a few alterations and additions, from Gardiner's edition (W).

P. 7, l. 3. *scandal of my profession*] Physicians do commonly hear ill in this behalf. It is a common speech (but only amongst the unlearned sort,) "Ubi tres medici, duo athei." The reason why those of that profession may be thought to deserve that censure, the Author rendereth, *Sect.* 19. (Keck, abridged.)

In one of his Common-Place Books (vol. iv. p. 416, ed. Wilkin) Browne says, "Though in point of devotion and piety physicians do meet with common obloquy, yet in the Roman calendar we find no less than twenty-nine saints and martyrs of that profession, in a small piece expressly described by Bzovius, in his *Nomenclator Sanctorum Professione Medicorum*." [Small 8vo. Colon. Agripp., 1623.]

P. 7, l. 12. *clime*, C to L; *the clime*, A, B, which reading is adopted by Wilkin (T).

P. 7, l. 14. *unwary*, omitted (probably by accident) in K, L.

P. 7, l. 15. *proceed*] Chapman (R), and Gardiner (W), read *to proceed*.

P. 7, l. 16. *but having*] Wilkin (T) reads *but that having*.

P. 8, l. 4. The following lines, which are found in this place in two MSS., were first inserted in the text by Wilkin (T), and afterwards (without observation) by Gardiner (W), and Fields (Y): –

> '*Quousque patiere, bone JESU?*
> *Judæi Te semel, ego sæpius crucifixi;*
> *Illis in Asia, ego in Britannia, Gallia, Germania:*
> *Bone JESU, miserere mei et Judæorum.*'

P. 8, l. 7. *religions*, A to I; *religion*, J to L, which is followed by most modern editions, probably by mistake.

P. 8, l. 8. *distinguished*] Chapman (R), and Gardiner (W), read *being distinguished*.

P. 8, l. 8. *distinguished not only*] Wilkin (T) reads *not only distinguished*.

P. 8, ll. 8, 9. *their laws . . . . their doctrines*] Chapman (R) has *its own*, and Wilkin (T) has *its*, in both places.

P. 8, l. 12. *I dislike nothing but the name*] i.e. *Lutheran, Calvinist, Zuinglian, &c.* (Keck); or more probably (as suggested in Q) "*Protestant*, as carrying with it an insinuation of enmity and discord, inconsistent with the peace and harmony prescribed by the Gospel."

P. 8, l. 16. *prelates*] It appears from A, B, and two MSS. that Browne originally wrote *presbyters*.

P. 8, l. 21. *whereupon*, E to L; *whereon*, A to D.

P. 8, l. 23. *the person, &c.*] No doubt, Luther. Keck and some others give here an account of the origin of the Reformation, which it is not necessary to repeat.

P. 8, l. 24. *begot*] Chapman (R) reads *begets*, which is followed by Gardiner (W).

P. 8, l. 25. *fills . . . is . . . objection*] Wilkin (T) reads *fill . . . are . . . objections*.

P. 8, l. 28. *have I*] *I have*, M, which is followed by Wilkin (T).

P. 8, l. 28. *shaken hands with*] The Latin Translator renders this phrase by *manet adjungo* in this place, but below (p. 66, l. 10) by *calere jussi*, which latter version is the correct one.

P 8, l. 29. *resolutions*] A, B, have *resolvers*; but C, and almost all subsequent editions, have *resolutions*, though O, P, and Chapman (K) have restored *resolvers*. Keck says, in his "Annotations," "*resolvers* it should be, without doubt;" and probably at first sight most persons would be inclined to say the same, so forced and unnatural does the expression in the text appear. The evidence, however, both external and internal, in favour of *resolutions*, is quite conclusive. The *external* evidence could scarcely be stronger than it is; the obvious word *resolvers* appears in the two spurious editions (A, B), but was altered for the singular expression *resolutions* in the first authorized edition (C), which latter word maintained its place in every edition published during the Author's life. The *internal* evidence is not much less convincing, as this use of the abstract for the concrete *in the plural number* occurs so frequently in the course of the book as to constitute one of the characteristic peculiarities of the Author's style. Many instances are noticed in the Glossarial Index: some of the most singular perhaps are *ambitions*, *honesties*, *intelligences*, *pieties*, *zeals*.

P. 9, l. 4. *improperations*] A word which puzzled the transcribers of the work, while still in MS. (see Wilkin's note), and which in Q has been changed into *improprieties*. It means *reproachful* or *taunting language*, and was perhaps coined by Browne himself, who found *impropero* and *improperium* used not unfrequently in the Vulgate as the translation of ὀνειδίζω and ὀνειδισμός. (Heb. xiii. 13; St. James i. 5.)

P. 10, l. 1. *I should violate*, &c.] A, B, and two MSS. have this sentence thus:—"I should cut off my arm rather than violate a church-window, than deface or demolish the memory of a saint or martyr."

P. 10, l. 2. *deface the name*] The author seems first to have written *deface or demolish the memory* (as in A and B, and two MSS); then to have omitted *or demolish* (as in C to I), leaving *deface the memory*, which hardly makes sense; and lastly to have substituted *name* for *memory*, reading *deface the name* (as in I to L). This is the reading of all subsequent editions, except Gardiner's (W), which has *deface the memory*.

P. 10, l. 7. *or contemn*] Chapman (K) has *nor contemn*, which is followed by Gardiner (W).

P. 10, l. 10. *the Ave Mary bell*] "A Church Bell that tolls

every day at 6, and 12, of the clock; at the hearing whereof, every one in what place soever, either of house or street, betakes him to his prayer, which is commonly directed to the *Virgin*." This and a few other short notes are all that are given in Sir T. B.'s authorized editions.

P. 10, l. 14. *directed*, A to E, G; *direct*, F, H to L.

P. 10, l. 16. *rectified*, A to I; *rectifie*, J, K, L.

P. 10, l. 20. *excess*, B, I to L., which is also found in an old handwriting as a correction in the margin of Wilkin's copy of D; the Latin translation has *immodico risu*; A, C to H, have *access*, which is adopted by Peace (V), and Gardiner (W), and (in the sense of *a fit*) is, perhaps, almost as likely to be the true reading. The "*excess* of laughter" may, however, be meant as a verbal opposition to the "*abundant* weeping" in l. 18. The same variety of reading is found below, p. 33, l. 2.

P. 10, l. 23. *zeals*] Q reads *zealots* both here and below, p. 90, l. 7; but Bacon uses the word *zeals* in the plural (*Essay* 58, p. 232, ed. 1863), and Jeremy Taylor has the expression "over-forward *zeals*," *Holy Dying*, iv. 3, § 2. See also the note on *revolutions* above, p. 8, l. 29.

P. 10, l. 28. *consist*, A to J; *resist*, K, L.

P. 11, l. 13. *an union*] Wilkin (T) reads *a union*; as, also, *a history*, p. 16, l. 2; *a heresy*, p. 16, l. 17; p. 17, l. 21; and *a helix*, p. 31, l. 21; but in all these cases it seems probable that *an* is the right reading, though Sir T. B. may have used *a* and *an* in such cases without uniformity.

P. 11, l. 23. *Constitutions*] A, B, and three MSS. add the following clause:—"No man shall reach [retch, rech,] my faith unto another Article, or command my obedience to a Canon more."

P. 11, l. 28. *or disproving*] *nor disapproving*, one MS. and Chapman (R), and other later editors. Wilkin (T) says *disproving* is, without doubt, an incorrect reading; but the word is used in the sense of *disapproving* by Hooker, *Eccles. Polity*, bk. ii., c. 8, § 2.

P. 11, l. antep. *where the Scripture is silent*, &c.] Hallam, as noticed by Mr. Willis Bund (Z), quotes this passage (*Cons. Hist. of Engl.* ch. 8, vol. ii., p. 102, ed. 1832), and remarks upon it, "*That* Jesuit must have been a disgrace to his order, who would have asked more than such a concession to secure a

proselyte—the right of interpreting whatever was written, and of supplying whatever was not." This meaning can certainly be extracted from our Author's words, but it may be doubted whether he would have accepted it as a fair representation of what he intended to say.

P. 12, l. 6. *Henry VIII. . . . refused not the faith of Rome.*] For confirmation of this assertion Keck refers to the "Statute of the Six Articles" (31 *Henry VIII.* c. 14), relating to, 1. transubstantiation, 2. communion in both kinds, 3. the marriage of priests, 4. vows of chastity, 5. private masses, and 6. auricular confession.

P. 12, l. 10. *the State of Venice.*] In 1606 there was a dispute between Pope Paul V. and the Republic of Venice, which was settled in the following year by the mediation of France. See Ranke's *Hist. of the Popes*, part ii. book 6.

P. 12, l. 15. *cause*, A to I; *a cause*, J, K, L.

P. 12, l. 19. *returned him*, I to L; *returned to him*, A to H.

P. 12, l. 27. *patron'd*, C, E; *patronized*, A, B, which is adopted in Q; *pardon'd*, D, F to L; *pleaded*, N, O.

P. 12, l. 32. *perhaps within*, A to I; *within*, J, K, L.

P. 14, l. 3. *leave*, A to D; *have*, E to L. This is one of the very few places where the reading of D is better than that of E.

P. 14, l. 3. *heresies*, A to H; *heresie*, I to L.

P. 14, l. 4. *I hope I shall not*] *I shall*, A, B, and three MSS. This alteration of the reading is interesting, as showing that about 1635, when Browne was thirty years old, and wrote the *Religio Medici*, he could not, without injury to truth, say that he had no taint or tincture of heresies, schisms, or errors; but that eight years later, when the first authorized edition was published, his opinions had so far changed, that he hoped he should not injure truth in saying that he had no longer any such taint or tincture in him.

P. 14, l. 19. *a Metemps.*, A to I; *Metemps.*, J, K, L.

P. 14, l. 19. *Metempsuchosis*] So the word is spelt in B to L; A has *Metempsuceis*. See below, p. 60, l. 31.

P. 14, l. 23. *Plato's year*] "A revolution of certain thousand years, when all things should return unto their former estate, and he be teaching again in his school, as when he delivered this opinion." (Note by Sir T. B.) See Plato's

Timæus, p. 39 (Jowett's *Plato*, vol. iii., pp. 536, 579, 622); Cicero, *De Nat. Deor.*, ii. 20.

P. 14, l. 24. *there hath been*] *there have been*, adopted by Wilkin (T), on the authority of A, B; but Sir T. B. not unfrequently uses a singular verb with a plural nominative. See p. 17. l. 17; p. 21, l. 30; p. 34, l. 21.

P. 14, l. 29. *and is, as it were*] *is*, omitted in F to H.

P. 14, l. antep. *that of the Arabians* . . . p. 15, l. 14. *that of Origen*] In the original Forty-two "Articles of the Church of England" (1552), the fortieth and forty-second Articles (which were afterwards omitted,) were directed respectively against these two opinions. See Burnet's *Hist. of the Reformation*, pt. ii., bk i, "Collection of Records."

P. 15, l. 6. *of the body*, A to H; *for the body*, I to L.

P. 15, l. 6. *should rise*] *shall rise*, A, B. This is one of the *Errata* in C, which was first corrected in Q, the previous edd. having omitted *should*.

P. 15, l. 8. *alarum*, A, C to H (See below, p. 128, l. 21: p. 181. l. 29.); *alarm*, B, I to L.

P. 15, l. 14. *Origen*] A, B, have *the Chiliast*; three MSS. *the Chiliasts*; one MS. *the Origenists and Chiliasts*.

P. 15, l. 29. *from some charitable, &c.*] Instead of this clause, A, B, and three MSS. have the following words:—"by an excess of charity, whereby I thought the number of the living too small an object of devotion; I could scarce," &c.

P. 16, l. 2. *an history*] *a history*, A, B, which is adopted by Chapman (R) and other later editors. See above, p. 11, l. 13.

P. 16, l. 3. *pertinacy*, A, B, J, K, L; *pertinacity*, C to I. Browne would perhaps prefer *pertinacy*, as being nearer to the Latin *pertinacia*. "*Pertinacy*," says Bishop Hall (*Christian Moderation*, bk. ii. ch. 5.), "is the only thing that makes a heretic: let the errour be heinous; yet, if there be not perverse stiffness in the maintenance of it, it amounts not to the crime of heresy." (Quoted in Richardson's *Dict.*)

P. 16, l. 17 *an heresie*, J, K, L; *a heresie*, A to I, which is followed by Wilkin (P). See above, p. 11, l. 13.

P. 16, l. 22. *of spirits*, omitted (possibly by accident) in K, L.

P. 16, l. 27. Sect. VIII. was first added in C

P. 16 l. 31. *doctrines*, C to H; *the doctrines*, I to L.

P. 16, l. ult. *their Church*, C to L; *the Church*, M, which reading is followed by Wilkin (T) and others.

P. 17, l. 2. *complexionally*, C, M; *complexionably*, D to L, perhaps by a mere typographical error; for *complexional* and *complexionally* are found elsewhere in Sir T. B.'s works (see Index), *complexionable* and *complexionably* probably nowhere.

P. 17, l. 3. *indisposed*] This is one of the Errata in C, which was first corrected by Chapman (in R), the previous editions having *disposed*.

P. 17, l. 13. *his own*, C to L; *their own*, M, which reading is followed by Wilkin (T), and others.

P. 17, l. 17. *there is yet*, C to L; *there are yet*, M, which reading is adopted by Wilkin (T) and St. John (U). See above, p. 14, l. 24.

P. 17, l. 18. *the Schools*, C to H; *Schools*, I to L.

P. 17, l. 22. *those wingy*, C to L; *the wingy*, A, B.

P. 17, l. 25. *Methinks there be not impossibilities enough, &c.*] This paragraph is alluded to by Tillotson in a passage (vol. iii. Sermon 140) in which he presses too hardly on the use of the word "impossibilities," whereby of course (as Jortin observes, *Tracts Philosophical*, &c., vol. i., p. 373) Sir Thomas Browne, as well as Tertullian, meant *seeming* not *real* impossibilities, and the expression should be looked upon as a *verbum ardens*, a rhetorical flourish (Wilkin, abridged).

P. 17, l. 31. *to an*, C to L; *to my*, A, B.

P. 17, l. 31. *O altitudo*, J, K, L; *Oh altitudo*, A to I. Bacon has a similar reference to the Vulgate translation of Romans xi. 33:—"In Divinity many things must be left abrupt and concluded with this, *O altitudo, &c.*" (*Advancement of Learning*, ii. 24, 11.)

P. 17, l. 33; p. 18, l. 1. *with Incarnation*, C to L; A, B omit *with*.

P. 18, l. 4. *Tertullian*] "'Yea, but if, because it is wonderful, it be therefore not believed, it ought on that account the rather to be believed.' Such is doubtless the meaning of the saying (*De Bapt.* ii.), *credo, quia impossibile est*, i.e., with man, and in man's sight, and to man's reason. Tertullian speaks just below of 'impossibilia,' as the materials of the Divine working." (Pusey's *Tertullian*, vol. i. p. 256, ed. 1842.)

P. 19, l. 3. *we knew*, A to L. Some copies of G appear to

have *we know*, as this reading is corrected in a short list of *Errata* at the beginning of the volume.

P. 19, l. 7. *That allegorical description of Hermes*] "Sphæra, cujus centrum ubique, circumferentia nullibi." (Note by Sir T. B.) It is not known where the Author found this very striking sentence, to which he alludes again in the *Christian Morals*, pt. iii. § 2, p. 203, and in the *Garden of Cyrus*, ch. 5, vol. ii., p. 559, Bohn's ed. He himself attributes it to Hermes Trismegistus, but it is not to be found among the writings that go under this name, nor among the fragments of Timæus, Empedocles, Zeno, or Pythagoras, to each of whom it has been attributed. Pascal also is sometimes considered to be the author of the sentence, because it is found in his "Pensées" (Art. i. § 1, or xvii. § 1) applied to *Nature*; but he merely quoted it from some earlier writer, just as Sir T. B. does here. The subject of the authorship of the sentence is discussed in *Notes and Queries*, 1870.

P. 19, l. 8. *Metaphysical definitions of Divines*] Perhaps if Sir T. B. had lived in the present day he might have been tempted to quote the two following ingenious definitions of the Deity: 1. "The stream of tendency by which all things fulfil the law of their being;" and 2. "The Eternal, [or, the enduring power,] not ourselves, which makes for righteousness." The former of these (or rather a mixture of the two,) is considered by some persons to "have the merit" not only of "originality," but also of "simplicity." (*Spectator*, Jan. 13, '77, p. 57.) In reference to the second definition a writer in the *Contemporary Review* (Nov. '76, p. 67.) enquires, . . . "But an abstraction of the understanding, crowned with a negative particle, and robed with the Eternal Name,—'the Eternal not-ourselves which makes for righteousness,' does it not impose upon us with the illusory definiteness of an empty formula from which the contents of the religious consciousness have been sedulously excluded? is it more substantial than the enunciation of Mr. Dombey's elegant and languid mother-in-law, who never could remember names: 'There is no What's-his-name but Thingummy; and What-you-may-call-it is his prophet'?" (Dickens's *Dombey and Son*, ch. xxvii.)

P. 19, l. 11. *I had as live, &c.*] When Aristotle says (*De Anima*, ii. 1, § 6) that the Soul is *entelechia*, this definition tells us not what is its essence, origin or nature, and therefore signi-

fies no more than if he had said that it is *Angelus hominis*, or *Corpus Dei*:—and again, it no more satisfies our Author to tell him that Light is *Actus perspicui*, ἐνέργεια τοῦ διαφανοῦς (Id. *ibid.* ii. 7, § 4), than if you should say that it is *Umbra Dei*. [Keck, abridged.]

P. 19, l. 12. *entelechia*] *the actual being* of a thing, as opposed to simple capability (δύναμις); a philosophic word formed by Aristotle, who calls the soul the ἐντελέχεια of the body, *that by which it actually is*, though it had a δύναμις or capacity of existing before. *De Animâ*, ii. 1. [Liddell and Scott]. An amusing instance of the obscurity of the word (which Cicero, *Tusc. Disp.* i. 10, confounds with εἰδελέχεια), and also of the great importance attached to it, is given by Sir T. B., who says that "Hermolaus Barbarus was scarce in his wits, when, upon conference with a spirit, he would demand no other question than an explication of Aristotle's *Entelechia*." (*Miscellany Tracts*, xi. vol. iii. p. 258, ed. Bohn.)

P. 19, l. 12. *entelechia*] Chapman (R), and others, print the word in Greek characters, ἐντελέχεια. In N, O, these Latin phrases are translated into English.

P. 19, l. 12. *Lux est umbra Dei*] Browne uses this expression in the *Garden of Cyrus* (ch. 4, vol. ii. p. 551, ed. Bohn): "Light is but the shadow of God."

P. 19, l. 25. *of the field*, A, B, C, and so Gen. ii. 5; *of the fields*, D to L.

P. 19, l. 25. *the plants of the field were not yet grown*] Sir Thomas Browne appears to have written from memory, for the creation of fruit-trees is distinctly mentioned Gen. ii. 9, previous to the prohibition in Gen. ii. 17. (St. John, abridged.)

P. 19, l. 27. *Serpent*] See *Pseudodox. Epidem.* v. 4, vii. 1.

P. 20, ll. 10, 11. *porticus aut me, Lectulus accepit*] In Horace it is *lectulus aut me, Porticus excepit*.

P. 20, l. 20. *elder*] Q, Chapman (R) and others read *older*. See p. 63, l. 10.

P. 20, l. 23. *forwards*, H to L; *forward*, A to G.

P. 20, l. 23. *to conceive*] H omits *to*, G corrects in *Errata*.

P. 20, l. 25. *St. Paul's Sanctuary*]. As only one of the English editors notices this expression, it would seem that none of the others found in it any difficulty; and yet judging from the different ways in which it has been explained by different

competent persons consulted by the present Editor), though the general sense of the passage is plain enough, the allusion contained in these words cannot be considered perfectly evident and simple. The following passages in St. Paul's writings have been supposed (by different persons) to have been in the Author's mind:—1, "The foolishness of God is wiser than men," &c. (1 Cor. i. 25); 2, "Eye hath not seen, nor ear heard," &c. (1 Cor. ii. 9); 3, "Caught up to the third heaven . . . . into paradise" (2 Cor. xii. 2, 4), which Sir T. B. calls "that ineffable place of Paul, that proper *ubi* of spirits" (p. 64, l. 2). Again, as the word "sanctuary" no where occurs in St. Paul's writings, it has been suggested with great ingenuity and apparent plausibility that there may have been a *Sanctuary* connected with St. Paul's *Cathedral*, and that from this material refuge the metaphorical and religious idea in the text may be derived. Probably, however, the reader will be rather inclined to think that the Dutch translator is right in quoting Rom. xi. 33, "O the depth of the riches," &c., as the passage alluded to, especially as Sir T. B. himself referred to it a few pages back (p. 17, l. 31). If this be so, the train of the Author's thoughts will have been something of this sort:—In *Philosophy* there is no *sanctum sanctorum*, nor is there anything to hinder our exploring the secrets of Nature to the utmost (p. 24, l. 2); but the *Eternity of* GOD is a subject at once so awful in itself, and so utterly beyond the grasp of human reason, that I take refuge with St. Paul in the incomprehensibility of GOD, as in an inviolable sanctuary, and can only cry out in his words, *O altitudo* (p. 17, l. 31).

P. 21, l. 5. *estates*] Chapman (K), and others, have *states*.

P. 21, l. 8. *and all together*, I to L; *and altogether*, C to H; omitted in A, B.

P. 21, ll. 23, 25. *Aristotle. . . could make two eternities*] that is, that God and the world both, were eternal. (Keck.)

P. 21, l. 28. *for there is in us not three . . . . souls*] The Peripatetics held that men had three distinct souls, which opinion was adopted by certain heretics, and gave rise to great disputes in the thirteenth century. (Keck, abridged.) Henry More tells us (*Enthusiasmus Triumphatus*, Scholia on Sect. 44) that the Jews also held a plurality of souls in one man, viz., *Animal*, *Angelical*, and *Divine*.

P. 21, l. pen. *so united*, A to I ; *thus united*, J, K, L.

P. 22, l. 2. *a petty Trinity*] A, B have *a pretty Trinity*, no doubt by mistake ; but it is not a mere *typographical* error, as the same reading is found in one MS.

P. 22, l. 6. *Pythagoras, and the secret magic of numbers*] Alluding to the mystical importance attached to *numbers* by the Pythagoreans and the Cabbalistical writers, a curious subject fully discussed by Sir T. B.'s contemporary, Henry More, in his *Conjectura Cabbalistica*, &c., but too extensive to be entered upon here.

P. 22, l. 8. *too large a sense*] A, B, and three MSS. have, *a narrow sense.*

P. 22, l. 16. *The severe Schools*] Sir Kenelm Digby seems to have read *severer* in his copy of the first edition of the *Rel. Med.* (see his *Observations*, vol. ii. p. 459, ed. Bohn), and the Latin translation has *severiorum*.

P. 22, l. 21. *more real*, A to I ; *more* is omitted in J, K, L, perhaps by mistake.

P. 22, l. 31. *Wisdom, &c. . . . . know him*, p. 23, l. 10] wanting in A, B.

P. 23, l. 8. *as he did at Delphos*] "Γνῶθι σεαυτόν, *Nosce teipsum.*" (Note by Sir Thomas Browne). This was one of the sentences inscribed in letters of gold on the walls of the temple (*πρόναος*) at Delphi. The ancient oracles were attributed by Sir Thomas Browne to Satanic agency. (See below, § 46, p. 72 ; *Pseudod. Epidem.*, bk. i. ch. 10 vol. i., p. 81 ; bk. vii. ch. 12, "Of the cessation of oracles ;" and *Miscell. Tracts*, § 11, "Of the answers of the Delphian oracle," &c., vol. iii., Bohn's ed.)

P. 23, l. 14. *Moses eye*, C to L ; *Moses his eye*, A, B ; *Moses's*, M. See below, p. 25, l. ult.

P. 23, l. 18. *angels*] After this word one MS. adds the following clause :—"there is no thread or line to guide us in that labyrinth."

P. 23, l. 19. *Senators*] *servators*, A, B ; probably a mere typographical error.

P. 23, l. 28. *actions*, A to J (see also above, l. 23) ; *action*, K, L, perhaps by mistake.

P. 24, l. 1. *to profound*] *to propound*, A, B, which is not a mere *typographical* error, as the same reading is found in four MSS.

P. 24, l. 3. *The world, &c.*] In one MS. this clause is read thus:—"The world was made not so much to be inhabited by men, as to be contemplated, studied, and known, by man."

P. 24, l. 4. *'tis the debt, &c.*] The meaning is perhaps plainer in the Latin translation:—"Debitum hoc Rationis nostræ erga DEUM officium est."

P. 24, l. 5. *of* our reason—*for* our reason. So in Bacon's *Essays*, vi., p. 19, l. 10 (ed. 1863):—"A rame *of* certainty and veracity," for "A name *for* certainty," &c.; and xvii. p. 69, l. 21, "Reverence *of* traditions," for "Reverence *for* traditions."

P. 24, l. 16. *Therefore, Search, &c.*] The rest of this section is wanting in A, B.

P. 24, l. 23. *damned*, C to H; *damn'd*, I to L, which spoils the metre, but which is nevertheless adopted by Chapman (R) and others.

P. 24, l. 29. *to soar*, C to G; *so to soar*, H to L, which spoils the metre.

P. 25, l. 5. *his Father*, D to I; *the Father*, C.

P. 25, l. 11. *there is but one first cause*] In opposition to the Manichees, who held there were *duo principii*, one from whom came all good, and the other from whom came all evil. (Keck).

P. 25, l. 11. *one first cause*, A to I; *our first cause*, J, K, L, no doubt a typographical error.

P. 25, l. 11. *four second causes*] Meaning (as appears from the following lines) the *efficient*, the *material*, the *formal*, and the *final*. Gardiner (W) quotes Aristotle's *Phys. Auscult.* ii. 3, § 2.

P. 25, l. 22. *treasure*, I to L; *treasury*, A to H; see below, p. 97, l. 24.

P. 25, l. 25. *most excellent speculation*] One MS. adds, *and most sweet philosophy*.

P. 25, l. 32. *Galen his*, A to M: *Galen's* first appears in N (1736).

P. 25, l. ult. *Suarez*, A to L; *Suarez's*, M. See above, p. 23, l. 14, and below, p. 26, l. 21.

P. 26, l. 5. *agit*, A to H; *aget*, I to L, perhaps by mistake.

P. 26, l. 5. *Natura, &c.*] Μάτην μὲν γὰρ οὐδὲν ἡ φύσις ἐργάζεται. (Galen. *De Usu Part.* xiii. 2, tom. iv. p. 78.) This "only disputed axiom in philosophy" is perhaps originally due to

Aristotle, who says, Ὁ δὲ Θεὸς καὶ ἡ φύσις οὐδὲν μάτην ποιοῦσιν (*De Cœlo*, i. 4, in fine.)

P. 26, l. 5. *indisputed*, K, L; *indisputable*, A to J, a more common word, and one therefore which is perhaps hardly likely to have been changed into *indisputed* without some authority.

P. 26, l. 6. *there are no grotesques*] *there is no grotesco*, A, B.

P. 26, l. 16. *bees, &c.*] In Prov. vi. 8, there is no mention of *bees* in the Hebrew text, but Sir T. B. may perhaps have been thinking of the following addition, which is found in the LXX:—"Go to the bee, and learn how active she is, and how honourable is the work that she doeth; whose labours kings and private men use for their health; and she is desired by all and of good repute, albeit in strength she is but weak; yet as she honoureth wisdom she is advanced."

P. 26, l. 21. *colossus*, A to L; *colossus's*, M. See above, p. 25, l. ult., and below, p. 72, l. 27. Wilkin (T) has *colossuses*: Chapman (R) *colossi*, which is adopted by Gardiner (W).

P. 26, l. 25. *Regio-Montanus, &c.*] John Müller of Königsberg (Latinised into *Regio-Montanus*) [1436–75] constructed an iron fly and a wooden eagle, both of which were able to fly. Keck and others give an extract from Du Bartas, in which mention is made of both the curious pieces of mechanism (*La Semaine de la Création*, translated by Sylvester, London, 1641).

P. 26, l. 25. *Regio-Montanus his*] The earliest edition which has *Regio-Montanus's* is O (1736).

P. 26, l. 27. *two souls, &c.*] Meaning the *sensitive* and *vegetative* in insects, and only the *vegetative* in trees and plants. (Note in Q.)

P. 26, l. 31. *Nile*] Chapman (R) and others have *the Nile*

P. 27, l. 2. *cosmography of myself*] Alluding to man being called a microcosm, or little world. See below, p. 55, l. 30.

P. 27, l. 12. *expans'd*, C to L; *exposed*, A, B, and one MS.

P. 27, l. 18. *the children of Israel*] One of the MSS. has the very singular reading, *the wild Israelites*.

P. 27, l. 18. *effects*, I to L; *effect*, A to H.

P. 27, l. 26. *Nature . . . . the principle of motion and rest*] See Aristotle, *Phys. Ausc.* ii. 1. § 3. ὡς οὔσης τῆς φύσεως ἀρχῆς τινος καὶ αἰτίας τοῦ κινεῖσθαι καὶ ἠρεμεῖν, κ.τ.λ.

P. 28, l. 1. *swerve but by*] This is one of the Errata in C, which was first noticed by Wilkin (in the "Add. and Corr." to T), all

previous editions having omitted *but*. Chapman (R) and Wilkin (T) transposed the clauses of the sentence, in order to restore sense, which the omission of *but* destroyed.

P. 28, l. 1. *a faculty from that voice*] *the faculty of the voice*, A, B.

P. 28, l. 8. *wood*, A to I; *word*, J, K, L, probably by mistake.

P. 28, l. 10. *God is like a skilful Geometrician*] Alluding to the words attributed to Plato, but not found in any of his works, Ὁ Θεὸς γεωμετρεῖ. (See Plutarch, *Sympos.* viii. 2.) These words are prefixed by Isaac Barrow to a Latin prayer or divine ejaculation, written at the beginning of his MS. of Apollonius, now preserved in the Library of the Royal Society.

P. 28, l. 26. *our writings*, A, B, C, which perhaps agrees better with *our houses* in l. 25; D to L have *our writings*.

P. 28, l. 28. *or species*, A to I; *of species*, J, K, L, probably by mistake.

P. 28, l. 29. *of creature*, A, C to L; *of creatures*, B; *or creature*, N, O, P, which is adopted by Wilkin (T); the words are omitted by Gardiner (W), perhaps by accident.

P. 28, l. 29. *I cannot tell, &c.*] This criterion of true beauty, viz. the adaptation of the structure of a part (or of an *animal*) to its functions, is enlarged upon by Galen (*De Usu Part.* i. 9, tom. iii. p. 24, &c. ed. Kühn), and he refers to Socrates, who is represented by Xenophon (*Conviv.* cap. v. § 2) as paradoxically proving his own personal beauty. Perhaps, however, the reader will be inclined to think that the paradox both of Socrates and of Sir Thomas Browne has been surpassed by "a remark recently made to a writer in the *Lancet* (July 7, 1877, p. 12) by one of the most profound morphologists of the day: 'No creature on earth,' he said, 'is in my opinion so perfectly beautiful as a *toad*: except' (he added parenthetically) 'a beautiful *woman*,'—the last remark being clearly only made in deference to popular prejudice."

P. 28, l. 32. *the actions*, A, B, C; *those actions*, D to I.

P. 28, l. 33. *past*, A to M; Chapman (R) and others have, *passed*.

P. 29, l. 12. *impregnant*, E to I; *impregnate*, C, D.

P. 29, l. 15. *servants*, I, K, L; *the servants*, A to I.

P. 29, l. 19. *Nature is the art of God*] Wilkin (T) refers to the opening words of Hobbes's *Leviathan*, "Nature, the art whereby GOD hath made and governs the world," &c.

P. 29, l. 30. *individuals*, A to L; *individual*, M, and also Keck in his Annotations, which is followed by Wilkin (T) and others.

P. 30, l. 4. *of dangers*, A to L; *or dangers*, M, which is followed by Wilkin (T).

P. 30, l. 16. *'Twas not, &c.*] In A, B, and two MSS. this sentence stands thus: *'Twas not a meere chance to discover the* [blank] *or Powder Treason by a miscarriage of the letter.*

P. 30, l. 18. *a miscarriage in the letter*] The Latin translator has "in reddendis literis error acciderit," which at first sight would appear to be the meaning of the words. But the letter to Lord Monteagle did *not* miscarry; and the change from "*of* the letter" to "*in* the letter" (see the previous note) proves that Sir T. B. did not make this historical mistake. It is an awkward sentence, but means (as Wilkin (T) and Smith (A A) have pointed out) "contrived a miscarriage of the Plot in (or, *by means of*) the letter."

P. 30, l. 24. *armado*] Wilkin (T) and others have the more usual form of the word, viz. *armada*.

P. 31, l. 10. *disposeth*] *dispenseth* is found in three MSS. (the Latin translator also has *dispensat*), and is adopted by Wilkin (T), and Peace (V). "It is" (as Wilkin says) "evidently the better reading," but rests on insufficient authority, and *disposeth* gives a good sense.

P. 31, l. 10. *her favour*] *his favour* is found in two MSS. and is adopted by Wilkin (T).

P. 31, l. 12. *because*] One MS. has *besides that*.

P. 31, ll. 14, 15. *and must*] *which must*, Peace (V), on the authority of one MS.: *and they must*, Chapman (K) and others, without authority or necessity.

P. 31, l. 21. *an helix*] A to K, M: *a helix*, L (perhaps by mistake), which is followed by Wilkin (T) and others; Chapman (K) has *an* ἕλιξ. See above, p. 11, l. 13.

P. 31, l. ult. *'Tis*] here, and six times in the next page, some edd. read *'tis*, and others *it is*: in each case the reading of L has been followed.

P. 31 ,l. ult. *a ridiculous*] A, B omit *a*.

P. 32 ,l. 2. *sortilegies*, B to I; *sortiligies*, J, K, L, probably by mistake; *sortileges*, A, which is adopted by Wilkin (T) and others.

P. 32, l. 9. *Fools only are fortunate*] "Fortunata stultitia" is the title of one of the sections of Erasmi *Adagia* (p. 265, ed. 1629).

P. 33, l. 2. *of one*] A, B have *of the one.*

P. 33, l. 2. *excess*, A, B, C, M, which reading is adopted by the editor of Q, and others; *access*, D to L, St. John (U), and Peace (V). The same variety of reading is found above, p. 10, l. 20. In this place, if (as seems probable) an opposition to *defect* is intended, *excess* is the better reading; though *access* (in the sense of *addition*) would be admissible.

P. 33, l. 15. *hold . . . . are*, J, K, L; *hold . . . . were*, A to I; Peace (V) reads *held . . . . were*, but without authority for *held*, except that the Latin translation has *senserunt.*

P. 33, l. 23. *Heaven*] Wilkin (T) and others read *a heaven*, on the authority of M.

P. 33, l. ult. *these pair of second causes*] viz. Nature, §§ 15, 16, and Fortune, §§ 17, 18.

P. 34, l. 10. *that other*] Alluding probably to the second Triumvirate, that of Octavius, Antony, and Lepidus.

P. 34, l. 15. *both unto Reason*] There appears to be some error here; but we have not the means of correcting it with certainty. There is no difference of reading in any of the early editions, nor in the Latin translation; but St. John (U) has *both unto faith*: Peace (V) has *both* [*reason and passion*] *unto* [*faith*]; Gardiner (W) has *reason* in the text, but in a foot-note says, "*Reason.* So in all the editions: quære, *Faith*," and in the new edition which he was preparing at the time of his death, he had marked *faith* to be introduced into the text: which would have been done in the present edition, if there had been any authority for the correction. Other modern editors retain *reason*, without any observation or explanation. There is a somewhat similar passage below (p. 106, l. 22), but it does not help to correct this.

P. 34, l. 15. *Yet*] *yea* is one of the Errata in C, which is found in D, but was corrected in E and the following edd., and yet (singularly enough) it was reproduced in M, and also by Wilkin (T), though noticed in his *Add. and Corr.*

P. 34, l. 21. *There is*] Chapman (R) and other modern editors read *there are*, but without authority or necessity. (See above, p. 14, l. 24.) The same construction of two or more nomina-

tives with a singular verb is found in other writers. See Dean Church's Note on Hooker, Book i. ch. 4. § 1.

P. 34, l. 27. *For our endeavours, &c.*] The remainder of this section is wanting in A, B.

P. 34, l. 28. *but always*] Q has *but likewise*, to answer to *not only* in the line above; the Latin translation has *cum ipso diabolo*. If any alteration were absolutely required, we should read *but also*, which would give the same sense as Q's reading (*but likewise*), with much less change of letters.

P. 34, l. ult. *Archidoxis*, C to H (see also below, p. 131, l. 6); *Archidoxes*, I to L. The work in question seems to be called indiscriminately *Archidoxa* (*-orum*), or *Archidoxis* (*-eos*). See the Works of Paracelsus, tom. vi. and tom. xi. ed. Francof. 1603 sq., and Haller, *Biblioth. Medic. Pract.*, tom. ii. pp. 6, 8, 11. It was translated into English under the name *Archidoxis* by "J. H." and published in 1662, 8vo. London—partly, perhaps, in consequence of this mention of it by Sir Thomas Browne.

P. 34, l. ult. *the secret sympathies of things*] Alluding perhaps especially to the cures supposed to be wrought by the Arm Salve (*Unguentum Armarium*) and Sir Kenelm Digby's Sympathetic Powder, which latter nostrum had probably at this time (1635) obtained a certain degree of notoriety (as it had been exhibited to King James and Prince Charles), though his "Discourse on the Cure of Wounds by the Powder of Sympathy" was not published till many years later.

P. 35, l. 13. *The combustion of Sodom, &c.*] See *Pseudod. Epid.* vii. 15.

P. 35, l. 21. *Israelites*, C, D; *Israelite*, E to L, probably by mistake.

P. 35, l. 21. *but that in his time*] Q has *in his time but what*, Chapman (R) and other modern edd. have *but that in his time which*.

P. 35, l. 23. *the devil played at chess with me*] Is it possible that Retzsch may have taken from this passage the idea of the "Chessplayers," one of the finest and most popular of his outline etchings?

P. 36, l. 17. *three impostors*] The Emperor Frederick II. was accused by Pope Gregory IX. of maintaining that the world had been deceived by three impostors, Jesus Christ, Moses, and Mahomet. Milman mentions (*Latin Christianity*, vol. iv. p. 396)

that "a book was said to have existed at this time [1238], with this title; it has never been discovered. I have seen a vulgar production with the title, of modern manufacture." This is the book here mentioned by Sir T. B. Sir Kenelm Digby seems to take it for granted that he attributes it to Bernardinus Ochinus (*Observations on Rel. Med.* vol. ii. p. 463, ed. Bohn), with which opinion he himself agrees, as does also Keck in his Annotations. There is however no sufficient ground for this belief, and the author of the work in question (which has been the occasion of more discussion than it is worth) is entirely unknown. Bayle in his Dictionary refers to Placcii *Theatr. Anonym.* vol. i. p. 184, ed. 1698. Wilkin (T) refers to Barbier, *Dict. des Ouvrages Anon.*, 1824, tome iii. p. 648, Art. 21612; Renouard, *Cat. de la Biblioth. d'un Amateur*, 1819, tome i. p. 118.

P. 36, l. 28. *yet are there*, A, B, C, F to I; *yet are their*, D, E, J, K, L.

P. 36, l. 30. *doctor in physick, of Italy*, C to L; *doctor of physick in Italy*, A, B.

P. 36, l. 30. *could not*] I to L omit *not*, probably by mistake.

P. 37, l. 3. *three lines of Seneca*] Sir T. B. alludes to the following lines, which he quotes in a note, but not quite correctly:—

> "An toti morimur, nullaque pars manet
> Nostri? . . . .
> Post mortem nihil est, ipsaque mors nihil. . . .
> Mors individua est noxia corpori,
> Nec parcens animæ." (*Troad.* 379, &c.)

P. 37, l. 7. *testimonies*] *testimony*, G.

P. 37, l. 18. *Sampson*, A, B, C, H to L; *Samson*, D to G.

P. 37, l. 20. *but from*, A to H; *from*, I to L.

P. 38, l. 10. *That she was, &c.*] This clause was first added in C.

P. 38, l. 26. *successive*, C to J; *successively*, A, B, K, L.

P. 38, l. 30. *not worthy our vacant hours, &c.*] And yet some of these very questions are discussed more or less fully in the *Pseudod. Epid.* See iii. 17; vi. 2; vii. 2.

P. 38, l. penult. *Pantagruel's Library*] "In Rabelais" [*Pantagr.* liv. ii. ch. 7,] (Note by Sir T. B.,) Bacon also mentions this fictitious library in his *Essays*:—"There is a master of

scoffing, that in his catalogue of books of a feigned lib ary sets down this title of a book," &c. (*Essay* 3).

P. 38, l. ult. *Tartaretus*, &c.] The title of the imaginary book here mentioned is only one of the dirty jests of Rabelais, but Tartaretus (or *Tataretus*) was a real person, and a writer of some celebrity in the 15th and 16th centuries, though his name does not occur in any (ordinary) Biographical Dictionary, and is probably only preserved from oblivion (at least in England) by this mention of him by Sir T. B. He was a Doctor of the Sorbonne, and brought upon himself the "everlasting fame" conferred by the ridicule of this "master of scoffing" by his refinements on the metaphysical subtleties of Duns Scotus. His works were reprinted as late as 1611. See note on Rabelais, quoted by Wilkin (T.).

P. 39, l. 5. *drown*, A to H; *down*, I to L, which is adopted by Chapman (K) and others, though it would appear to be a mere typographical error.

P. 39, l. 6. *particular*] *great particular*, A, B, C. This is one of the Errata in C.

P. 39, l. 14. *very feasible*] on the contrary, A and B read *very difficult*, and two MSS. have *difficile*.

P. 39, l. 16. *the honest Father*] viz. St. Augustine, "who delivers his opinion, that it might have been miraculously done (*De Civ. Dei*, xvi. 7) . . . . but St. Aug. saith not, that it could not be done without a miracle." (Keck.)

P. 39, l. 30. *to salve*] Q, and some modern edd., read *to solve*. See below, p. 48, l. 19.

P. 40 l. 3. *fifteen hundred years*, &c.] See *Pseudod. Epid.* vi. 6.

P. 40, l. 7. *tenents*] Q, and other modern edd., have adopted the more usual form *tenets*.

P. 40, l. 11. *a postulate*] This is one of the *Errata* in C, which was first corrected by Wilkin (T), all previous editions having *a paradox*.

P. 40, l. 11. *Methusalem*, C to L; *Methusalah*, A, B. See below, p 66, l. 27.

P. 40, l. 11. *Methusalem*, &c.] The meaning is, that the years of Methuselah may have been exceeded in number by those of some patriarch whose age is not recorded. See *Pseud. Epid.* vi. 6: vii. 3, pp. 143, 216, ed. Bohn.

P. 40, ll. 11, 22. *Methusalem, Babel, &c.*] Several of these points are discussed by Sir Thomas Browne in his *Pseudod. Epid.* books 6 and 7.

P. 40, l. 31. *concluded*, A, C to G; *conclude*, B, H to L.

P. 40, l. 32. *consequence*] In A, B and two MSS. the following clause is added :—"as, to prove the Trinity from the speech of GOD, in the plural number, '*Faciamus hominem*, Let Us make man' [Gen. i. 26],—which is but the common style of princes and men of eminency,—he that shall read one of His Majesty's proclamations, may with the same logick conclude there be two kings in England."

P. 41, l. 14. *singularest*, A to L; *most singular*, M.

P. 41, l. 18. *Ptolomy*] So spelled in all the old edd.

P. 41, l. 18. *Ptolomy*] Not (as some suppose) the geographer and astronomer, but the King of Egypt, who (according to the commonly received tradition) caused the Jewish Scriptures to be translated into Greek, and placed them in his newly established library at Alexandria

P. 41, l. 19. *not . . . it*] These words are omitted by mistake in A, B, as also in two of the MSS., in one of which there is a blank. It was one of these imperfect editions that was used by Sir Kenelm Digby, and which caused him to say in his *Observations* :—"I doubt he mistakes in his chronologie, or the printer in the name, when he maketh Ptolomy condemn the Alchoran." (p. 316, ed. 1682.)

P. 41, l. 26. *that*] Q has *which*. See the following note.

P. 41, ll. 26, 27. *that—this*] Wilkin (T) has transposed these two words, without authority, "because" (says he) "the sense evidently required it," and has placed a period after *learning*. Both he, however, and the later editors who have adopted his alteration, have mistaken the construction of the sentence, in which there is no opposition between *that* and *this*, and which is more plainly indicated in Q by substituting *which* for *that*, and in the Latin Version, viz. "*Alcoranum . . . . armis solum et violentiâ propagatum. Hic vero* (sc. Sacræ Scripturæ), *sine ullorum armorum beneficio*," &c.

P. 41, l. 28. *hath disseminated*] *doth disseminate*, A, B.

P. 41, l. 32. *Common-weals*] Q and some modern edd. read *Commonwealths*.

P. 42, l. 3. *divers*] Wilkin (T) and others read *divers others*, on the authority of M.

P. 42, l. 14. *the combustion of the library at Alexandria*] There were in fact *two* great libraries at Alexandria, which were *more than once* destroyed by fire. To which of these combustions Sir T. B. alludes, is uncertain, and immaterial. See art. *Alexandreia*, in Smith's *Dict. of Gr. and Rom. Geogr.* p. 97; and especially Gibbon's *Decline and Fall*, and the Editor's Notes, vol. iii. pp. 417, 419, and vol. vi. pp. 337, 338, ed. 1862.

P. 42, l. 19. *Enoch's Pillars*] Josephus does not mention *Enoch*, but says that *the descendants of Seth* erected two pillars, on which were engraven all the inventions and discoveries then known to mankind. Isaac Walton mentions these Pillars (*Complete Angler*, pt. i. ch. 1) as having (according to some persons) the art of *Angling* engraven on them. See *Notes and Queries*, 1st Series, vols. v. and vi.

P. 42, l. 23. *Pineda*] "Pineda in his *Monarchia Ecclesiastica* quotes one thousand and fortie authors." (Note by Sir T. B.)

P. 42, l. 25. *three great inventions, &c.*] Guns, printing, and the mariner's compass, according to one MS. quoted by Wilkin. Keck thinks the third invention was *clocks*, while the Latin Annotator is in doubt between *clocks* and *organs*.

P. 42, ll. 27, 28. *and 'tis . . . . commodities*, omitted in J, M, and also by Chapman (R) and others, but probably by mistake.

P. 43, l. 5. *with what exception*, J to M; *with what exceptions*, A to I. The exact meaning of these words is not quite clear, though not one of the former editors has thought it necessary to explain them. Several widely different interpretations have been suggested to the present Editor, of which the two following are the most plausible; viz., (1) I wonder what *exception* they could *make* in favour of the Pentateuch more than the other books;—or more probably, (2) I wonder what *exception* they could *take* against the other books more than the Pentateuch.

P. 43, l. 24. *not*] Q has *not only*, and the Lat. Transl. *non tantum*, but without necessity.

P. 43, l. 28. *condescend*] *descend*, J, M, and some modern editions.

P. 43, l. antep. *one flock*] It should be noticed that Browne does not say "one *fold*" (as in the Authorized Version of 1611,

and also in all the other old translations except Tyndale's), but "one *flock*," which is the proper translation of the Greek, μία ποίμνη.

P. 43, l. ult. *those four members of Religion*] Pagans, Mahometans, Jews, and Christians.

P. 44, l. 10. *he is beyond*, A to E, K, L; *is beyond*, F to J.

P. 45, ll. 1, 2. *Alexander . . . Julius Cæsar*] He probably means to imply that they did not observe the due mean between rashness and fear.

P. 45, l. 10. *that full*, E to L; *the full*, A to D. This is one of the *Errata* in C, which was immediately corrected (in E), and yet (singularly enough) was reproduced in M, and also by Wilkin (T), who however notices it in his *Add. and Corr.*

P. 45, l. 16. *in the war*] A, B, have *in war*, which is adopted in Q.

P. 45, l. 20. *an heretick*] Wilkin (T) and others have *a heretick*, as below, p. 50, l. 9, both old and modern edd. have *a heresie*. See above, p. 11, l. 13.

P. 45, l. 21. *he must . . . that says*] A, B, and one MS. read *It is false divinity if I say*: another MS. has *Is it false, &c.* In this passage (as in some others,) the author seems to have modified his opinions in preparing them to meet the public eye. Originally he expressed a doubt as to Huss being a Martyr. He now presents us with this *truism*, viz. that he who differs in opinion from *both* parties, agrees with *neither*. (Wilkin, abridged.)

P. 45, l. 21. *must needs*, C to K; *must need*, L.

P. 45, l. 28. *Socrates, &c.*] Whether Socrates was, or was not, a *Martyr*, is a matter of opinion, about which (as in the case of John Huss) men may fairly differ; but to say that he "suffered on a fundamental point of Religion, the *Unity of God*," is utterly misleading and incorrect. He was accused in the indictment, not only of disowning the Gods recognized by the state, but also of *introducing other new deities of his own*. (See Plato, *Apol.* cap. 11; Xenophon, *Memor.* lib. i. cap. 1.)

P. 45, l. 30. *the miserable Bishop*] Chapman (R) and others read *that miserable Bishop*, on the authority of J. The Bishop alluded to is Virgilius, Bishop of Salzburg in the 8th century, who is said by some persons (see Disraeli, *Curios. of Liter.* vol. i. p. 39, ed. 1834), to have been burnt for heretically asserting

the existence of Antipodes. The story does not appear to be authentic, but it is probable that Sir T. B. had seen it, and believed it, as he originally wrote *life*, not *living*, three lines below, and also uses the same word *suffered*, both in the case of Virgilius and of Socrates. There are other mistakes connected with this story, but it is sufficient to state here that Boniface, Archbishop of Mentz, misunderstood what Virgilius had written, and accused him to Pope Zachary of teaching that there was another world with another sun and moon; and that the Pope called upon Virgilius to explain the charge. As he was afterwards raised to the see of Salzburg, it may be presumed that his explanation was considered satisfactory. (See Milner's *Hist. of the Church of Christ*, vol. ii. p. 481, ed. 1834; Whewell's *Hist. of the Inductive Sciences*, vol. i. p. 256.) It is curious that both the accused, and the accuser, and the judge, have been canonized by the Church of Rome.

P. 45, l. ult. *living*] A, B have *life*, which is adopted by Q. The Latin Translator has *sacerdotium amiserit*.

P. 46, l. 21. *the record*, D to L; *record*, A, B, C.

P. 47, l. 3. *done*] Q and some modern edd. read *do*, but without good reason.

P. 47, l. 8. *effects*, I to L; *effect*, A to H

P. 47, l. 16. *can do all things*] *cannot do all things but sin*. A, B, which seems to be a mistake for the reading of two of the MSS., viz. *can do all things but sin*.

P. 47, sect. XXVIII. is wanting in A, B.

P. 48. l. 5. *Helena*] For the history of the Cross, &c., found by the Empress Helena, see Smith and Cheetham, *Dict. of Christian Antiq.*, art. *Cross, Finding of*, p. 503.

P. 48, l. 9. *those nails*] It is said that out of one of the two nails given by Helena to Constantine has been formed the inner ring in the famous historical "Iron Crown of Lombardy." (See *Dict. of Christian Antiq.*, art. *Crown*, p. 508.)

P. 48, l. 11. *your Pise fraudes*, C to J; K, L omit *your*.

P. 48, l. 12. *consecrated swords*] "Ejusmodi gladios dono mittunt Pontifices ad magnos Principes, cum bellum gerant contra Ecclesiæ hostes. Illum gladium, quem Leo X. ad Henricum VIII. Angliæ Regem misit, cum titulo *Defensoris Fidei*, vidi Londini in propugnaculo quod appellatur *De Taur*," [i.e. *The Tower*.] (Moltke.)

P. 48, l. 14. *Genovese*] Q and some modern edd. read *Genoese.*

P. 48, l. 19. *salve*] Q, and some modern edd. read *solve*, as above, p. 39, l. 30, and in several other places. See Glossarial Index.

P. 48, l. 33. *cessation of Oracles*] See *Pseudod. Epid.* bk. vii., ch. 12.

P. 49, l. 7. *every Pagan confessed*] Moltke refers to Eusebius, *Chron.* ad An. xv. Tiberii; Origen, *adv. Celsum*, lib. ii.; Tertullian, *Apol.* cap. 21; Augustine, *De Civ. Dei*, iii. 15.

P. 49, l. 8. *the Devil himself confessed it*] "In his Oracle to *Augustus*." (Note by Sir T. B.) The Greek verses in a corrupt state may be seen in Suidas, art. Αὔγουστος.

P. 49, l. 12. *Chronicle*] Chapman (R) and Gardiner (W) read *chronology*, on the authority of J.

P. 49, l. 13. *Megasthenes*, A, B, and this is of course the right way of spelling the name; but it is somewhat singular that all the authorized edd. have *Magasthenes.*

P. 49, l. 20. *counterfeit*] Chapman (R), and others read *counterfeiting*, on the authority of J, M.

P. 49, l. 21. *times present represent*, E to L; *time* (or *the time*) *represents*, A to D. This is one of the *Errata* in C.

P. 49, l. 27. *as some will have it*, wanting in A, B, and two MSS. Sir T. B. probably here alludes to Philo, who (*De Vita Mosis*, in fine,) expressly says that Moses wrote the account of his death and burial prophetically.

P. 49, l. 29. *that doubtful conceit, &c.*] that is, all doubt as to the reality of Spirits and Witches.

P. 49, l. pen. *the ladder and scale of creatures*] This is explained below, pp. 53, 4, and p. 56.

P. 50, l. 1. *For my own part, I . . . . do now know that there are Witches*] What supposed proof of the existence of Witches Sir T. B. here refers to, is not known; but his belief on this subject (which, it must be remembered, he held in common with some of the wisest of his contemporaries) was not so harmless in practice as some of his other credulous fancies, inasmuch as it led to his being indirectly (though no doubt most unwillingly) connected with the burning of the two poor women at Bury St. Edmund's, by order of Sir Matthew Hale, in 1664. (See Bp. Francis Hutchinson's *Essay on Witchcraft*; or the Reports of the Trial mentioned by Lowndes, *Bibliogr. Manual*,

art. *Witchcraft*, p. 2961.) Sir Kenelm Digby (as Mr. W. P. Smith remarks, in A A) "takes up an advanced position for his age, when he says, 'Neither do I deny there are Witches; I only reserve my assent, till I meet with stronger motives to carry it.'" (*Observations*, &c., p. 464, ed. Bohn.)

P. 50, l. 16. *a power*, C to L; *the power*, A, B.

P. 50, l. 16. *transpeciate*, C to L; *transplant*, A, B and one MS.

P. 50, l. 26. *that Antichrist should be born of the tribe of Dan*] This singular opinion prevailed in the ancient Church, and was founded partly upon the omission of his name from the list of the tribes of Israel "sealed" in the Apocalypse (ch. vii.), and partly upon Jacob's last prophetic blessing of his sons (*Gen.* xlix. 17), wherein he is spoken of as an "adder" and a "serpent." (See art. *Antichrist*, in Smith and Wace's *Dict. of Christian Biography*.

P. 51, l. 1. *defection*] As nothing is known of this "Maid of Germany," except that she is said in one of the MSS. to have "lived without meat on the smell of a rose," it is impossible to say what is meant here by the word *defection*. All the MSS. have *detection*, which reading is adopted by Peace (V), and which reading is so very obvious and plausible, that it seems impossible to believe that it would not have appeared in some of the editions published in the Author's life time, *if it had been true*.

P. 51, l. 9. *they both*, A to H; I to L omit *both*. The Latin Transl. has *utrique*, i.e. both the devil and his scholars.

P. 51, l. 13. *a great part*, A to J; K, L omit *great*.

P. 51, l. 20. *that sentence of Paracelsus*] The Latin Annotator refers to his work *De Imaginibus*.

P. 51, l. 22. *Ascendens constellatum*, &c.] "Thereby is meant our good Angel appointed us from our nativity." (Note by Sir T. B.)

P. 51, l. 23. *magnalia*] *animalia* A, B, and all the MSS. (Wilkin.)

P. 51, l. 28. *natures*, A, B, C, M; *nature*, D to L.

P. 52, l. 2. *an universal*] Wilkin (T) has *a universal*. See above, p. 11, l. 13.

P. 52, l. 4. *It was the opinion of Plato*, &c.] See the *Timæus*, p. 36, and in other places.

P. 52, l. 10. *of us*, A to H; *in us*, I to L.

P. 52, l. 21. *Whosoever*, C to H ; *whatsoever*, A, B, I to L.

P. 52, l. penult. *ov'r*, A to I, K, L ; *o're*, J, M.

P. 53, l. 4. After this line A, B and two MSS. have the two following, which are found below, p. 119, l. 9 :—

> "Keepe still in my horizon, for to mee
> Tis not the Sunne that makes the day, but Thee."

P. 53, l. 6. *humble*] A, B and two MSS. have *heavenly*.

P. 53, l. 20. *Plato*] In the *Phædon*, pp. 107, 108, and elsewhere.

P. 53, l. 22. *yet is it*, C to F ; *yet is*, A, B, K, L ; *yet it is*, G to J.

P. 54, l. 3. *hold one*, E to L ; *hold on*, A to D.

P. 54, l. 5. *definition of Porphyry*] "Essentiæ rationalis immortalis." (Note in one of the MSS.) Sir T. B. perhaps quotes from memory the Latin translation by Mars. Ficinus (in Iamblichus, *De Myster.*, p. 285, Lugd. 1570) of the following words in Porphyry, (*De Abstin.* p. 225, Cantab. 1655) ἡ ψυχὴ οὐσία ἀμεγέθης, ἄυλος, ἄφθαρτος.

P. 54, l. 7. *'tis thought*, K, L ; wanting in A to J :—but the words could hardly have been inserted in the text, during Sir T. B.'s life, without some authority. See below, p. 56, l. 27.

P. 54, l. 11. *natures*] *nature*, J, M.

P. 54, l. 25. *numerical self*] A, B have *natural self*. Wilkin (T) refers this variation to l. 22, *numerical forms*.

P. 54, l. 25. *that as the soul, &c.*] The Latin translation here is plainer than the original :—"sicut animæ facultas inest corporis a se informati movendi, sic illos [sc. *Angelos*] movendi quidem cujusvis, nullius vero informandi, potentiam habere. Nos temporibus, locis, et distantiæ alligamur ; invisibilis vero manus illa," &c.

P. 55, l. 7. *throughly*, E to I ; *thoroughly*, C, D ; *truly*, A, B.

P. 55, l. 8. *the conversion of a sinner*] Sir T. B. here follows the Geneva Bible of 1560, which has "one sinner that *converteth*," but the Greek μετανοοῦντι is more accurately rendered by *repenteth* in the Authorized Version of 1611. See above, p. 43, l. antep.

P. 55, l. 9. *with those in that Great Father*] A, B omit *those in*.

P. 55, l. 10. *that great Father*] Probably St. Chrysostom, *Homil. in Genes.* ; though the same idea is also mentioned by St Augustine, *De Civit. Dei*, xi. 9. (Keck, abridged.)

P. 55, l. 20. *actually existing, &c.*] Here again the Latin translation is plainer than the English original :—"Illud jam sunt, quod nos ipsos aliquando futuros speramus tantum adhuc et opinamur."

P. 55, l. 22, *a corporal*] *corporal*, J.

P. 56, l. 7. *five kinds*, A, B, C, I, K, L ; *five kind*, D to H, J.

P. 56, l. 13. *one*] Q, Wilkin (T), and Gardiner (W), improve the sentence by reading *one world*, on the authority of the MSS. and the Latin translation.

P. 56, l. 15. *whereof . . . . and of*] *of the one . . . . but of*, Q, without authority, but improving the sentence: the Latin Version has, *Alterum nobis Moses descripsisse videtur, alterum vero*, &c.

P. 56, l. 18. *first chapters*, C to I, K, L ; *first chapter*, J, M ; *last chapter*, A, B.

P. 56, l. 23. *probable, and perhaps, &c.*] The Latin translation makes the sense plainer :—"probabiles . . . . et haud scio an forte mysticæ Mosis methodo magis congruæ."

P. 56, l. 27. *beyond*, K, L ; omitted in A to J :—the word does not seem to be wanted, and yet it could hardly have been inserted in the text during Sir T. B.'s life, without some authority. See p. 54, l. 7, and p. 94, l. 3.

P. 56, l. 31. *Do but extract from the corpulency of bodies*] One of the MSS. has *abstract*, and the Latin Translator *corpulentiam si corporibus demas ;* so that we might almost suppose that Sir T. B. wrote, *Do but abstract the* (or *their*) *corpulency from bodies.*

P. 57, l. 20. *this homage*, A to J ; *his homage*, K, L.

P. 57, l. 30. *ancient*, omitted in I to L, perhaps by mistake.

P. 58, l. 5. *a distinction*] The rest of the section is wanting in A, B.

P. 58, l. 7. *generation not only*] Wilkin (T) reads *not only generation*, an unauthorized improvement.

P. 58, l. 21. *was driven*, A to H ; *has driven*, I to L.

P. 58, l. 24. *two affections*] In the sense of *properties, qualities ;* "proprietates" in the Latin Translation. The two qualities alluded to are *incorruptibility* and *immortality*. (Wilkin.)

P. 58, l. 26. *Plato*] In the *Phædon*, and other places.

P. 58, l. 27. *There is another scruple*, &c.] viz. whether the soul is produced by traduction from the parents, or creation by

God. Information and references concerning this and other speculations about the soul may be found in Moltke's Notes on this section, or in the treatise of Sir T. B.'s contemporary, Henry More, *On the Immortality of the Soul*, bk. ii. chaps. 12, 13, &c.

P. 58, l. 31. *Paracelsus*] Sir Matthew Hale mentions this matter in his *Primitive Origination of Mankind*, &c. iii. § 7, p. 288. "But never was any so mad, except Paracelsus, that could ever pretend to make up a sensible being, much less the human nature: Paracelsus vainly and falsely pretended to the raising of an *homunculus*, ... wherein notwithstanding he lyed, as he did in many things else, which he never could effect, notwithstanding his vain boasting of his skill."

P. 58, l. 31. *Paracelsus*, A to I.; *Paracelsus's*, M, which is followed by Q, and other modern edd. See Index, art. *Genitive Case*.

P. 59, l. 4. *antimetathesis*, C to M; *antanaclasis*, A, B; *transposition of words*, N, O.

P. 59, l. 4. *Creando infunditur*, &c.] Delitzsch says (*Bibl. Psychol.* ii. § 7, p. 130, Edinb. Transl. 1867) that these words of Peter Lombard, representing the opinion of St. Augustine, became an authentic formula in the Roman Catholic Church. See St. August., *De Gen. ad Lit.* lib. vii. c. 26; Peter Lomb., *Sent.*, lib. ii. dist. xvii. p. 358, ed. 1609.

P. 59, l. 8. *wrung*] Gardiner (W) has *wrong*, no doubt by mistake, which however is repeated by Fields (Y), and therefore requires to be noticed.

P. 59, l. 10. *any Author*] A and B have *any other*.

P. 59, l. 14. *of man with beast*] A to E; *of a man with beast*, F, G, H; *of a man with a beast*, I to L.

P. 59, l. 22. *and in all acceptions*, wanting in A, B, and the MSS.; *and in all acceptations*, Q, and also below, p. 71, l. 8.

P. 59, l. 23. *there is*, K, L; *is*, A to J.

P. 59, l. 29. *the hand*] *the nearer ubi*, A, B, and the MSS. See below, p. 64, l. 2, and p. 81, l. 22.

P. 59, l. 31. *reduced the very Heathens to Divinity*]. Alluding probably to Plato (*Timæus*, p. 69, &c.), Xenophon (*Memor. Socr.* i. 4), Cicero (*De Nat. Deor.* ii. 54, &c.), and especially (as Keck points out) to Galen, who, in a well-known passage of eloquent and exalted piety, professes to have composed his great

work *De Usu Partium* (which has before been mentioned by Sir T. B., p. 25) as a true hymn to the Creator, in order to shew forth His wisdom, power, and goodness (iii. 10, tom. iii. p. 237, &c., ed. Kühn).

P. 59, l. ult. *discoveries*, A to H ; *discourses*, I to L.

P. 60, l. 2. *as . . . . organ*] In this clause there is found much variety of reading. A, B, have *as in that I find not any proper organ :* C, D, have *as in that I find not, that is no organ ;* in E to I, K, L, it is given as in the text (which is adopted solely because the readings of E are almost always to be preferred to those of D) ; and J reads *as in that I find there is no organ.* The sense of the whole passage is perhaps more plainly expressed in the Latin Translation than in the original :—*nec tamen inter plurima illa et insignia documenta, quæ in humanâ fabricâ aperimus, quicquam mihi perinde placet, ac quod nullum organum, nullum instrumentum animæ rationalis appareat.*

P. 60, ll. 6—9. *and this . . . . receive it*, wanting in A, B, and the MSS.

P. 60, l. 9. *receive*, C to J ; *conceive*, K, L.

P. 60. l. 17. *must fall*, E to L ; *may fall*, A to D. This is one of the *Errata* in C.

P. 60, l. 31. *Metempsychosis*, C to G ; *metempsycosis*, H to L, probably by mistake ; *metempsuchosis*, A, B. See p. 14, l. 19.

P. 61, l. 1. *Nebuchodonosor*, D, E, F, H, I, K, L ; *Nabuchodonosor*, C ; *Nebuchadonosor*, G, J ; *Nebuchadnezzar*, A, B. See p. 209, l. 15.

P. 61, l. 17. *hearts*] After this word a *colon* or *semicolon* is found in A, B, D, E, F, H to M, and this punctuation is adopted in Q. and some other modern edd., thus making the following clause (*that the blessed, &c.*) to depend grammatically on *I believe*, in l. 4, and contradicting the sense of ll. 11, 12. In C, and some copies of G, a *comma* only is found after *hearts*, thus making the clause (*that the blessed, &c.*) to be a suggestion of evil spirits, depending grammatically on *instilling, &c. ;* and this is the sense expressed in the Latin Version :—*dæmonum . . . . nos ad maleficia . . . . incitantium, suggerentiumque incautis animis, spiritus illos beatos, &c.*

P. 61, l. 20. *But that those*, E to L ; *but those*, C, D ; *that those*, A, B. This is one of the *Errata* in C.

P. 61, l. 25. *over Adam*, K, L ; *in Adam*, A to J.

P. 62, l. 13. *to be within one instant of a spirit*] A, B, and one of the MSS. have *to be in one instant a spirit.*

P. 62, l. 24. *this is to be*, C to I, K, L ; *this to be*, A, B, J.

P. 62, l. 28. *defie death*] A, B, some copies of G, and all the MSS. have *desire death*, which agrees better with the following sentence, found in two MSS., and inserted by Wilkin (T) in the text :—*It is a symptom of melancholy to be afraid of death, yet sometimes to desire it ; this latter I have often discovered in myself, and think no man ever desired life, as I have sometimes death.*

P. 63, l. 6. *some Divines*] Moltke refers to St. Augustine, *De Genesi ad Liter.*, vi. 13. See above, p. 40, l. 11.

P. 63, l. 10. *elder*] Wilkin (T) reads *older*, as above, p. 20, l. 20.

P. 63, l. 11. *for we live, move, &c.*] In accordance with this opinion Sir T. B. amused himself with the whimsical conceit of "*A dialogue between two twins in the womb, concerning the world they were to come into.*" Lucian and others have written dialogues of the *dead ;* Sir T. B. is probably the only person who has imagined a dialogue of the *unborn.* Whether this dialogue was ever actually written, is uncertain ; but Mr. B. Dockray edited (Lond. 1855) a "Conjectural Restoration of the lost Dialogue between two Twins, by Sir Thomas Browne." See Extracts from Common Place Books, vol. iv. p. 379 (Wilkin's ed.), and *Urn Burial*, ch. 4, p. 38 (Bohn's ed.).

P. 63, l. 20. *graduations*] Q and Wilkin (T) read *gradations*, on the authority of A, B.

P. 63, l. 20. *and womb*] Wilkin (T) reads *the womb*, an improvement of the text, (see above, l. 14,) but without any authority except the Latin Translation.

P. 63, l. 24. *not yet without life*] The word *yet* seems to spoil the sense of the passage, but there is no authority for omitting it ; if it is retained, it must be used for *even then.*

P. 63, l. 28. *arise*] *rise*, J, M.

P. 64, l. 2. *that proper ubi*] A, B omit *proper.*

P. 64, l. 4. *something more then*] *nothing else but*, A, B.

P. 64, l. 5. *perfect*] A, B have *perfectest.*

P. 64, l. 8. *sleep a while*] A, B omit *a while.*

P. 64, l. 25. *start at us*] A, B have *stare at us.*

P. 65, l. 19. *bare*, A to H ; omitted in T to L, perhaps by mistake ; replaced in M.

P. 65, l. 22. *the Testament of Diogenes*] "Who willed his friend not to bury him, but to hang him up with a staffe in his hand to fright away the crowes." (Note by Sir T. B.) See Cicero, *Tusc. Quæst.* i. 43.

P. 65, l. 22. *nor do I*] A, B, J omit *I*.

P. 65, l. 23. *allow*, A, B, C, K, L ; *follow*, D to J, M.

P. 65, l. 30. *neatest way*, C, D, K, L ; *nearest way*, A, B, E to I ; *nearest*, J. This is almost the only place in which the reading of D is superior to that of E. See above, p. 14, l. 3, and below, p. 109, l. 27.

P. 65, l. penult. *I do not envy, &c.*] As Theophrastus did, who dying, accused Nature for giving them, to whom it could not be of any concernment, so large a life ; and to man, whom it much concerned, so short a one. Cicero, *Tusc. Quæst.* iii. 69. (Keck.)

P. 65, l. ult. *Crows and Daws*] See *Pseud. Epid.* iii. 9, where Sir T. B. quotes Pliny's words :– "Hesiodus . . . . cornici novem nostras attribuit ætates, quadruplum ejus cervis, id triplicatum corvis." (*Hist. Nat.* vii. 48 [49].)

P. 66, l. 2. *a Jubilee*] "The Jewish computation for fifty years" (Note in one of the MSS.)

P. 66, l. 3. *one revolution of Saturn*] "The planet Saturn maketh his revolution once in thirty years." (Note in one of the MSS.)

P. 66, l. 4. *nor hath my pulse beat thirty years*] Hence, as Browne was born in Oct. 1605, it would appear that the *Religio Medici* was written about the year 1635. See the note on p. 4, l. 8, and on p. 115, l. 22.

P. 66, l. 5. *excepting one*] Christian IV., King of Denmark, who began to reign in 1588, seventeen years before Browne's birth, and who was still alive when this sentence was written.

P. 66, l. 5. *ashes*] Q, and other modern edd., insert *of*.

P. 66, l. 7. *three Emperors, &c.*] See Chronology of Sir T. B.'s life prefixed to this ed.

P. 66, l. 7. *four . . . . Popes*] viz. Leo XI., Paul V., Gregory XV., and Urban VIII. But (as Wilkin observes) in reckoning himself contemporary with Leo, Sir T. B. must have proceeded on his own fanciful principle of computation, that "every man is some months elder than he bethinks him" (p. 63, l. 10), for in fact Leo died nearly six months before Sir T. B. was born.

P. 66, l. 10. *shaken*, A, B, F to I.; and so above, p. 8, l. 28; *shaked*, C, D, E.

P. 66, l. 11. *in my . . . . days*] In K, L, these words are connected with what follows; in A to J, M, they are connected with what precedes:—the punctuation in the text will suit either construction, both giving an equally good sense.

P. 66, l. 27. *Methusclah*] There is no variation in the spelling here. See p. 40, l. 11.

P. 66, l. 29. *worser*] Q reads *worse*, but *worser* occurs again below, p. 191, l. ult.

P. 67, l. 2. *agree*, A to H; *agrees*, I to L.

P. 67, l. 3. *at forty*, A, B, C, M; *as at forty*, D to L.

P. 67, l. 3. *the circumstance*, A, B, C, M; *that circumstance*, D to L.

P. 67, l. 9. *proceeds*] D has *precedes*, corrected in E to *proceeds*.

P. 67, l. 13. *And though, &c.*] In A, B and the MSS. the remainder of this section, and the whole of the next, are wanting, and the following passage occurs:—"The course and order of my life would be a very death to others: I use my selfe to all dyets, humours, ayres, hunger, thirst, cold, heate, want, plenty, necessity, dangers, hazards; when I am cold, I cure not my selfe by heate; when sicke, not by physicke; those that know how I live, may justly say, I regard not life, nor stand in fear of death."

P. 67, l. 17. *Cicero's ground*] Referring probably to *De Senect.* c. 23. "Neque me vixisse pœnitet; quoniam ita vixi, ut non frustra me natum existimem."

P. 67, l. 19. *instruct*] J reads *instructs*.

P. 67, l. 21. *makes*] Some modern edd. read *make*, without authority or necessity. See note above, p. 34, l. 21.

P. 68, l. 6. *glome*] O, Q have *gleom*, which is adopted by Wilkin (r), and also by some modern editors, although Gardiner (w) has explained the word *glome* in his Glossary.

P. 68, l. 6. *glome or bottom of our days*] So below, p. 102, l. 2, "the thread of his own days." George Herbert, in a letter to his mother quoted in Walton's Life (p. 299, ed. 1825), says, "I have always observed the thread of life to be like other threads or skeins of silk, full of snarles and incumbrances. Happy is he, whose *bottom* is wound up, and laid ready for work in the New Jerusalem."

P. 68, l. 19. *six thousand* (years)] See below p. 72, l. 27

P. 69, l. 3. *this breath*, C to J; *the breath*, A, B; *his breath*, K, L.

P. 69, l. 23. *to it*, D to L; *unto it*, A, B, C.

P. 69, l. 24. *Emori*, &c.] A line of Epicharmus, quoted (and probably translated) by Cicero, *Tusc. Quæs.* i. 8.

P. 69, l. 24. *curo*] Gardiner (W), without authority, reads *æstumo*, which, however, is the reading of Cicero, and is required by the metre.

P. 69, l. 26. *Cæsar*] Suetonius represents Julius Cæsar as preferring a sudden and unexpected death. *Jul. Cæsar*, c. 87.

P. 69, l. 29. *disease*] The remainder of the section is wanting in A, B and the MSS.

P. 70, l. 9. *beholding*] *beholden*, J.

P. 70, l. 11. *though it be in the power*, &c.] alluding to the lines of Seneca: —

> "Eripere vitam nemo non homini potest;
> At nemo mortem."—(*Theb.* 152.)

P. 70, l. 13. *God would not*, &c.] In this obscure sentence the simplest punctuation has been followed, in order that the reader may put his own interpretation on the words. Peace (V) and others place a semicolon after *flesh*, and thereby connect the clause *the misery . . . . flesh* with what precedes; while these same words are by the editor of Q, Wilkin (T), and others, who place a semicolon after *that*, referred to the clause that follows. According to Wilkin *that* in l. 14 refers to *death*, according to Peace it refers to *the misery*, &c.; and again *that* in l. 15 means according to Peace *what;* according to Wilkin it means *who*. In both cases Wilkin's view is probably the more correct: the Latin Translation appears to be right in the first part of the sentence, but wrong in the end: —"Hinc Deus Ipse Se non exemit; nec enim in carne immortalis esse, nec quod in ea immortale erat suscipere voluit."

P. 70, l. 15. *that was*, K, L; *that was in it*, C to J; *what was in it*, Q.

P. 70, l. 24 *the Stoic is in the right*] in holding death to be no evil.

P. 70, l. 27. *this literal*, A to H; *the literal*, I to L.

P. 71, l. 2. *Horæ combustæ*] "That time when the moon is in conjunction, and obscured by the sun, the astrologers call *horæ combustæ*." (Note in one of the MSS.)

P. 71, l. 30. *nor shall.* K, L ; *nor will,* A to J.

P. 71, l. penult. *so is its,* C, M ; *so its,* A, B, D to L.

P. 72, l. 5. *Some believe, &c.*] Moltke refers to St. Augustine *De Genesi ad Liter.*, iv. 22, &c. et *De Civit. Dei*, xi. 7.

P. 72, ll. 5 . . . 8. *Some . . . . them*] A, B, and all the MSS. have *I . . . . me.* (Wilkin.)

P. 72, l. 10. *the great work of the intellect*] Wilkin (T), and others read *that great work in the intellect*, on the authority of the MSS.—an improvement of the text, but not absolutely necessary. The Latin version has, *magni illius operis ideam in Divina mente expressam.*

P. 72, l. 27. *Elias,* A to L ; *Elias's,* M, which is adopted by Q, and most modern editors ; Peace (V) has *Elias'*. See above, p. 58, l. 31, and below, p. 99, l. 3.

P. 72, l. 27. *six thousand years*] Alluding to a tradition that the world would last so long, contained in the following passage in the Talmud : "It is a tradition of the house (school) of Elijah : The world exists 6,000 years : 2,000, confusion ; 2,000, Thorah (Mosaic law) ; 2,000, the days of Messiah." (Quoted by Delitzsch in his *Comment. on the Hebrews*, vol. i. p. 383, Engl. Transl. 1868. Wilkin also refers to Raymundi *Pugio Fidei*, ii. 10, § 1, p. 394, ed. 1687.) Sir T. B. mentions this "prophecy of Elias" in other places (see *Pseud. Epid.* vi. 1., vol. ii. p. 109 ; *Urn Burial*, ch. 5, vol. iii. p. 43, ed. Bohn) ; and also refers to the period of six thousand years without naming Elias (see above, p. 68, l. 19 ; and below, p. 190, l. 6 ; 230, 15). Keck notices that the same opinion as to the duration of the world was held also by Lactantius (see *Divin. Instit.* vii. 14).

P. 72, l. antep. *the Devil of Delphos*] "The oracle of Apollo." (Note in one of the MSS.)

P. 73, l. 3. *or present*] Wilkin (1) reads *nor present*, on the authority of A, B.

P. 73, l. 6. *to fulfil old prophecies*] "In those days there shall come lyars and false prophets." (Note by Sir T. B.).

P. 73, l. 7. *the authors,* C to I, K, L ; *author,* A, B ; *authors,* J.

P. 73, ll. 15 18. *as as . . . . antichristus*] wanting in A, B.

P. 73, l. 17. *to speak freely, &c.*] Wilkin, on the authority of the MSS., reads the following clause thus : *to speak freely* [*omitting those ridiculous anagrams*], *I am half of* [*Paracelsus's*] *opinion*

[*and think*] *that antichrist, &c.* ; with the following note on "*anagrams*":—*Whereby men labour to prove the Pope antichrist, from their name making up the number of the Beast.*

P. 73, l. 22. *hardly any man*] *no man*, A, B, and the MSS.

P. 73, l. 29. *that great*, D to L; *the great*, A, B, C. The Latin version (though made not from D, but from C), also has *illum*.

P. 74, l. 8. *hath only power, &c.*] The Latin version is plainer, *Hic dies solus efficere valet, &c.*

P. 74, l. 11. *sui*] In the *Errata* to C this word is directed to be changed into *suae;* but we may suppose that it was soon discovered that *sui* was right, and accordingly *suae* did not appear in the text till Peace (V) and Gardiner (W) introduced it. The printed edd. of Claudian have *quidem*. The words appear to be borrowed from Silius Italicus :—

"Ipsa quidem virtus sibimet pulcherrima merces."

—(*Punic.* xiii. 663.)

P. 74, l. 15. *that honest artifice of Seneca*] or, more correctly, of *Epicurus*, quoted with approbation by Seneca, *Epist.* 11, § 6. "Aliquis vir bonus nobis eligendus est, ac semper ante oculos habendus, ut sic tanquam illo spectante vivamus, et omnia tanquam illo vidente faciamus." (See also *Epist.* 25, § 4.) "Which," says Keck (in a note thought by Wilkin (T) and Gardiner (W) worthy of being preserved), "though (as the Authour saith,) it be an honest artifice, yet cannot I but commend the party, and prefer the direction of him, (who ever he were,) who in the margin of my Seneca, over against those words [*tanquam illo vidente*] wrote these: 'Quin *Deo* potius, Qui semper omnibus omnia agentibus non *tanquam* sed reipsa adest, et videt; ac etiam ut testis, vindex et punitor est male agentis.'" The same idea is beautifully expressed by Philo, *Legat. ad Caium*, c. 1, vol. ii. p. 546, ed. Mang.

P. 74, l. 23. *at the last*, C to I, K, L: *at the last day*, A, B and one MS.; *at last*, J, M.

P. 74, l. 24. *that great resolution of his*] Keck refers to a passage from Seneca quoted by Thomas Aquinas in his Commentary on Boethius *De Consol. Philos.*:—"Si scirem deos peccata ignoscituros, et homines ignoraturos, adhuc propter vilitatem peccati peccare erubescerem." (Sign. A. fol. iii vers., ed. Colon. 1497.)

P. 74, l. 30. *an easie*, A to E, G; *easie*, K, L; *any easie*, F, H, I, J.

P. 75. l. 3. *Julian*, wanting in A, B, and the MSS.

P. 75, l 26. *species*] I to L have *pieces*.

P. 75, l. penult. *those*, A, B, C, I to L; *these*, D to H.

P. 76, l. 6. *millions*] The following passage is found in A, B, and the MSS. : —"What is made to be immortall, Nature cannot, nor will the voyce of God, destroy. Those bodies that wee behold to perish, were in their created natures immortall, and liable unto death but accidentally and upon forfeit; and therefore they owe not that naturall homage unto death as other bodies do, but may be restored to immortality with a lesser miracle, and by a bare and easie revocation of course returne immortall. I have often," &c.

P. 76, l. 12. *Philosophers*] Some modern edd. put a colon or a full stop after this word; but the sentence runs on without a break, and the words *Let us speak* are equivalent to *If we speak*. The Latin translation has, "Si enim physicorum more philosophandum est," &c.

P. 76, l. 18. *to a contemplative*, A to D, M; *by a contemplative*, E to L. This is one of the very few places where the reading of D is better than that of E.

P. 76, l. 24. *This is made good . . . which can*] *This I make good . . . and can*, A, B, and the MSS. "Stuff! This was, I believe, some lying boast of Paracelsus, which the good Sir Thomas Browne has swallowed for a fact." (S. T. Coleridge's *Literary Remains*, vol. i. p. 244.)

P. 76, l. 25. *which can from the ashes of a plant revive the plant, &c.*] Sir Matthew Hale mentions this subject in his *Primitive Origination of Mankind, &c.*, iii. § 7, p. 288. "The Chymists tell us, that, by re-union of separate principles of vegetables, they will in a glass revive a vegetable of the same species at least in figure and effigies; this hath been pretended, but I could never hear any man speak it that saw it done." Wilkin gives some extracts on this subject from different writers. There is a paper on "Palingenesis," by Prof. Henry Morley, in the *Fortnightly Review*, Oct. 1868.

P. 77, l. 8. *That elegant Apostle*] The Latin translation has *Apostolorum ille eloquentissimus*, which is probably correct.

P. 77, l. 24. *is able to terminate, &c.*] The Latin translation

is somewhat plainer:—*non suis ipsius tantum desideriis, sed etiam votis nostris inexplebilibus satiandis sufficit.*

P. 78, l. 19. *a perspective*] I, J, M, omit *a.*

P. 79, ll. 3, 4. *either . . . or*, E to L; *neither . . . nor*, A, B; *either . . . nor*, C, D.

P. 79, l. 9. *wherein*] Some modern edd. have *wherein.*

P. 79, l. 20. *with an actual fire, &c.*] It is not stated that the golden calf was reduced to powder by the action of fire, but that Moses "burnt it with fire, and stamped it," [perhaps, as thin as gold leaf,] "and ground it very small, even until it was as small as dust." (*Deuter.* ix. 21.) The Hebrew word applied to the pulverisation of the golden calf in Ex. xxxii. 20, and Deuter. ix. 21, is applied in the same way to "molten images" in 2 Chron. xxxiv. 4.

P. 79, l. 28. *the action of flames*, C to G; *the action of the flames*, A, B; *the actions of flames*, H to L.

P. 80, l. 8. *last and proper action*] K, L omit *and proper*, probably by mistake.

P. 80, l. 10. *affirm*] A, B, and the MSS. add *yea, and urge Scripture for it.*

P. 80, l. 11. *christallized*] so spelled in I to L, for *crystallized.*

P. 80, l. 22. *seed*] *syen* (i.e. *scion*), A, B.

P. 80, l. 24. *exists*] Wilkin (T) reads *exist*, on the authority of A, B. See above, p. 34, l. 21.

P. 80, l. 24. *though . . . . way*] Wilkin transposes this clause, and places it after *man.*

P. 80, l. 31. *that little compendium of the sixth day*] "quod est *Homo.*" (Moltke.)

P. 81, l. 9. *Surely, &c.*] The remainder of this section is wanting in A, B, and the MSS.

P. 81, l. 12. *those flaming mountains*] Ætna and Vesuvius, which in the popular superstition of the country have been supposed the mouths of hell. (Note in O.)

P. 81, l. 14. *devils dwell*, D to L; *devil dwells*, C.

P. 81, l. 18. *Anaxagoras*] Chapman (R) and Gardiner (W) read *Anaxarchus*, without authority, but in accordance with Keck's suggestion that *Anaxagoras* is false printed, and should be *Anaxarchus*, inasmuch as it was not the former philosopher, but the latter, who held that there were infinite worlds. How-

ever, there is no evidence, nor any strong reason for believing, that Sir T. B. did not write *Anaxagoras*.

P. 81, l. penult. *that with joy*, E to L ; *and with joy*, A to D, M.

P. 81, l. ult. *nor never*] Some modern editors read *nor ever*.

P. 83, l. 5. *to miscall*] This is one of the *Errata* in C, which was corrected in J, and by Wilkin (T) in his *Add. and Corr.* ; the other edd. omit *to*.

P. 83, l. 14. *should*, E to M ; *should say*, A to D. This is one of the *Errata* in C.

P. 84, l. 9. *ends*, D to I, K, L. ; *end*, A, B, C, J.

P. 84, l. 12. *whose worthy lives do*] *whose life doth*, A, B, and the MSS.

P. 84, l. 13. *those many subdivisions of Hell, &c.*] Dante describes nine circles of Hell, some of which are subdivided. In *Limbo*, "which is the first circle, he finds the souls of those, who, although they have lived virtuously and have not to suffer for great sins, nevertheless, through lack of baptism, merit not the bliss of Paradise." (Cary's Argument to Canto iv.) This was the *Limbus Patrum* ; he did not visit the *Limbus Infantum*, the abode of unbaptized infants.

P. 84, l. 20. *they who derive*, K, L ; *they that derive*, A, B, and the MSS. ; *they derive*, C to J, M. This is one of the very few cases in which the reading of C is inferior to that of A, B. See below, p. 104, l. 25.

P. 85, l. 16. *the Stoicks, &c.*] Gardiner refers to Shakspeare,—

> "For there was never yet philosopher
> That could endure the toothache patiently."
> *Much Ado about Nothing*, v. 1.

P. 85, l. 17. *Phalaris his*, A to M ; *Phalaris's*, O, Q, and several modern editions.

P. 85, l. 19. *the Scepticks, &c.*] Keck quotes Lucretius (iv. 471.) :—

> "Denique, nihil sciri si quis putat, id quoque nescit,
> An sciri possit ; quoniam nihil scire fatetur."

P. 85, l. 28. *The Duke of Venice, &c.*] An ancient ceremony formerly performed by the Doge every year, in token of the sovereignty of the state of Venice over the Adriatic.

P. 85, l. 28. *weds . . . . by a ring*] Wilkin (T) reads *yearly*

weds . . . . by casting thereinto a ring, on the authority of A, B, and the MSS.

P. 85, l. 30. *argue*] Q, and some modern edd. read *accuse*, on the authority of J, M.

P. 85, l. pen. *the Philosopher, &c.*] Alluding either to Antisthenes (St. Jerome, *in Matth.* xix. 28 tom. iv. par. i. col. 89, quoted by Jer. Taylor, *Life of Christ*, i. 5. § 2. vol. ii. p. 107, ed. Eden), or Aristippus (Diog. Laërt. *Vit. Philos.* ii. 8. § 77), or Crates (id. vi. 5. § 87); for the story is told of each of these philosophers. Keck and other modern editors say that Apollonius of Tyana is meant,—but this is doubtful.

P. 86, ll. 6, 7. *to the venny of another*] *to another*, A, B, which is followed by Q.

P. 86, l. 7. *venny*, I to M; *vennie*. C to H; Chapman (R) and Gardiner (W) write *veny;* Wilkin (T) and St. John (U) *vency;* Peace (V) *venny.*

P. 86, l. 9. *without pardon*, I to L; *without a pardon*, A to H.

P. 86, l. 10. *There go*, A to I, K, L; *there are*, J.

P. 86, l. 15. *We naturally know what is good, &c.*] Smith (A A,) refers to Ovid, *Met.* vii. 20 :—

> "Video meliora, proboque;
> Deteriora sequor."

P. 87, l. 1. This section is wanting in A, B, and the MSS.

P. 87, l. 2. *Strabo's cloak*] Strabo (ii. 5, p. 184, ed. Tauchn.) compared, not Europe, but the then known world, to a cloak, χλαμυδοειδής.

P. 87, l. 16. *who are in a manner all Martyrs*] "Christiani enim in Asia, ut et in finibus Abyssinorum, gravissima a Mahometanis patiuntur." (Moltke.)

P. 87, l. 27. *the Atomist, or Familist*] The present Editor has been unable to discover who the *Atomists* were. One very competent person whom he consulted suggested that the word should be *Adamite*, another that it should be *Anabaptist;* but there is no reason for thinking that the name is not what Sir T. B. wrote, as there is no variation in any of the edd. or MSS. The Latin translation has *Atomistæ et Familistæ*. Keck, the English commentator, passes over the words without notice, as does also Sir Kenelm Digby in his "Observantions," presumably because they were too familiar to require explanation.

Moltke, the foreign commentator, says of them, "Novæ (ut puto,) in Anglia sectæ." Wilkin "suspects the two names refer to but one sect," which opinion is followed by other modern editors; Mr. Smith (A A) says, "The *atomists* seemingly because they were a *united* family."—It is at any rate a singular coincidence that has been pointed out, viz., that in Thomas Edwards's *Gangræna*, &c., 1646, (p. 87) there is mention of a *Mrs. Atomy*, who preached in 1644 or '45 before an audience of some fifty persons, and maintained universalism; but it is hardly probable that she should have been sufficiently eminent to found a sect bearing her own name, which in 1636 (the date of the composition of *Rel. Med.*) was as well known as the Familists. This latter sect (called also the "Family of Love") appeared about 1575, and is mentioned in the Church histories of the period, (Fuller, Marsden, Neal,) and very frequently by Rogers, *On the 39 Articles*.

P. 87, l. antep. *There must be more than one St. Peter*] having in their possession the keys of the gates of Heaven.

P. 88, l. 14. *can hardly*] A, B, and the MSS. have *cannot*.

P. 88, l. 17. *Those who . . . . sentence Solomon, &c.*] Keck refers to St. Augustine upon Psalm 126, and in many other places; and also to Lyra, in 2 *Reg.* c. 7, and Bellarmine, tom. i. lib. i. *Controv.* c. 5.

P. 89, l. 19. *pretend*, A to I, K, L; *pretend to*, J, M.

P. 89, l. 21. *her own*, A to H, M; *our own*, I to L.

P. 89, l. 22. *how little*] This is the reading, not only of all the authorized edd., but also of all the existing MSS. It seems probable therefore that the reading found in A, B (*how much*), arose from the editor's not understanding the words he found in his MS., and treating them as a mere clerical error. By *how little* Sir T. B. "meant to observe that it is impossible for 'an humble soul' to 'contemplate her own unworthiness' *without* 'fear and trembling'; so that St. Paul needed not to have enjoined those feelings." (Wilkin.)

P. 89, l. 30. *in some sense*, om. A, B, and the MSS.

P. 90, ll. 3—6. *and thus . . . . Cain*, wanting in A, B, and the MSS.

P. 90, l. 7. *zeals*] Q reads *zealots*, as also above, p. 10, l. 23.

P. 90, l. 20. *And if our Saviour could object, &c.*] The word *object* here has been supposed to be used in the sense of "pre-

senting or proposing as the object for which the Disciples were to strive;" but probably the sentence is rather to be regarded as elliptical, and relating to our Saviour's *throwing out against*, or *reproaching them with* (like the Latin *objecto*,) their lack of faith, ἀπιστίαν. So that the argument would seem to be,—If (as our Saviour implies,) even His own Disciples and Favourites had not so much as one grain of Faith, surely we (who are so much inferior to them,) can hardly be suppo-ed to have any at all. And this is the sense given by the Latin Translator:—"Si autem Discipuli ipsi, familiares illi Servatoris nostri, fidem, quantum est sinapis granum, non habuere, quod adeo ipsis objectavit; quantula tamen movendis montibus sufficisset: illam certe," &c. &c.

P. 90, l. 29. *maturer judgements*] At p. 5, l. 14, it is *maturer discernments*, thus avoiding the repetition of the word *judgements*, which occurs again in this sentence.

P. 90, l. penult. *father*, A, B, C, and the MSS., and so at p. 5, l. 15. This reading is adopted in Q, and by Peace (V); all the other edd. have *favour*.

P. 91, l. 10. *consorts*, A to H, J, M; *comforts*, I, K, L.

P. 92, l. 2. *National repugnances*] Part of Moltke's Note will be interesting to an English reader:—"Sic Angli in publicis plateis Londini non abstinent prætereuntem more Gallico vestitum appellare *Frenche Dogge*."

P. 92, l. 4. *French*] *Flemish*, A, B, and the MSS.

P. 92, l. 4. *or Dutch*, A, B, C, M; *and Dutch*, D to L.

P. 92, l. 7. *the same*] This is one of the *Errata* in C, which was first corrected in Q, all previous edd. having *some*.

P. 92, l. 7. *in the eighth climate*] "Anglia sub climate octavo sita est." (Moltke.) See Glossarial Index.

P. 92, l. 8. *for to be framed*] Wilkin (T) and some other modern editors omit *for*, on the authority of I.

P. 92, l. 15. *nothing*] A, B, add, *neither plant, animall, nor spirit*.

P. 92, l. 17. *say I*, omitted in I to L, probably by mistake.

P. 92, l. 17. *hate any essence, &c.*] A, B, read as follows:—*hate the devill, or so at least abhorre him, but that we may come to composition*.

P. 92, l. 24. *men and*, om. A, B.

P. 92, l. 29. *Canonical Scripture*] *Holy Scripture*, A, B.

P. 93, l. 2. *these; men*] Wilkin (T) reads *these; men;* A, B, have *those men, even*.

P. 93, l. 4. *guild*] M is the first edition in which the word is spelled *gild*.

P. 93, l. 5. *as in casting account, &c.*] S. T. Coleridge (*Literary Remains*, vol. ii. p. 403) says, "Thus, 1,965. But why is the I said to be placed below the 965?"—The only editor who has noticed the passage is Mr. W. P. Smith, whose note (in A A) is, "As in the *συμμορίαι* at Athens."—Though the general sense of the passage is intelligible, the exact terms of the comparison are very obscurely expressed, and are not satisfactorily explained by either of the preceding notes. The Latin translation is equally obscure:—"Sicut autem in supputandis rationibus nonnunquam accidit ut aliquis inferioris notæ in solo loco positus reliquos superet; sic," &c. &c. No explanation has occurred or been suggested to the present Editor that is quite satisfactory and free from objections.

P. 93, l. 10 *him*, J, M; *them*, A to I, K, L. The Latin translator appears to have read *him*, and the sense requires it.

P. 93, l. 15. *preheminence*] So spelled in A to M.

P. 93, l. 19. *in the integrity, &c.*] *i.e.* in those well-ordered states, which are still uncorrupted, because still in their infancy.

P. 93, l. 30. *graffs*] Chapman (K) and most modern edd. read *grafts*. Fields (Y) by a singular typographical error (only noticed here in order to prevent its being perpetuated on the other side of the Atlantic) has *grass*.

P. 94, l. 3. *only*. K, L; omitted in A to J:—but (as has been said before) we have no right to suppose that an important word like this was inserted in the author's lifetime without his authority. See above, p. 56, l. 27, and below, p. 123, l. 30.

P. 94, l. 14. *others*] Q and some modern edd. read *another's*, on the authority of C, M. In A, B, we have *others*, which was changed in C (no doubt by the Author) into *another's*, thus making a grammatical mistake (viz. *them* in the next line); and this being noticed at once caused *others* to be restored in D to L.

P. 94, l. ult. *cannot*] This is one of the *Errata* in C, which was first corrected in Q; all previous edd. having *can*.

P. 95, l. 5. *bushes*] Alluding to the *bushes* or tufts of ivy, which were formerly hung by vintners at their doors. Wilkin (1) quotes Shakspeare (Epil. to *As You Like It*), "If it be true that good wine needs no *bush*," &c.

P. 95, l. 23. *hath made no mention*] A, B, om. *no*.

P. 95, l. 23. *Chiromancy*] There is a short chapter on this subject among the Extracts from Browne's Common-Place Books, in Wilkin's ed. of his *Works*, vol. iv. p. 451. See also *Pseud. Epid.* v. 24 (23), § 1.

P. 95, l. 25. *neerer*] *never*, A; *ever*, B.

P. 95, l. 27. *those vagabond and counterfeit Egyptians*] viz. the Gipsies.

P. 95, l. 27. *did after*] *do yet*, A, B, and the MSS

P. 96, l. 8. *portract*] so spelled in A to L; *portract*, M

P. 96, l. 9. *carelessly*] *carefully*, A, B.

P. 96, l. 9. *limb*] so spelled (not *limn*) in A to M.

P. 96, ll. 11, 12. *yea . . . . yet*, om. A, B.

P. 96, ll. 13, 14, *for . . . . kind*] *from the pattern of everything in the perfectest of that kind*, A, B.

P. 96, l. 17. *the copy*, I to L; *its copy*, A to H.

P. 97, ll. 18, 19. *and caitiff*, om. A, B, and the MSS.

P. 97, l. 21. *pecuniary*, K, L; *the pecuniary*, A to J.

P. 97, l. 24. *treasure*, C to L: *treasury*, A, B, and the MSS., which is adopted by Wilkin (T) with a special note, and by Gardiner (W). But *treasure* here is used in the sense of a *receptacle for treasure*, as in St. Matth. ii. 11, and other places, and as θησαυρός in Greek and *thesaurus* in Latin. See also above, p. 25, l. 22.

P. 98, l. 3. *fall out or contemn*] Wilkin (T) reads *fall out* [*with*] *or condemn*.

P. 98, l. 5. *an affection*] *our affections*, A, B, and the MSS.

P. 98, l. 13. *And this*] Chapman (R) and Gardiner (W) read *And in this*, on the authority of J.

P. 98, l. 16. *so swell*] A, B, and the MSS. have *so wander*.

P. 98, l. 22. *there remains not many controversies*] A, B, and the MSS. have *there remains not one controversy*. The Author, in preparing C for publication, altered *one controversy* into *many controversies*, but forgot, or did not think it necessary, to alter the verb at the same time; so that *remains* is found in all the authorized editions, being first changed into *remain* in M. See above, p. 14, l. 24.

P. 98, l. 22. *worth*, C to I, K, L; *worthy*, J, M; *that is worth*, A, B.

P. 98, l. 23 *disputed*] Some modern edd. have *dispute*; Wilkin (T) has *dispute it*.

P. 98, l. 24. *inferiour*] A, B have *in inferiour*.

P. 98, l. 26. *S and T in Lucian*] His *Judicium Vocalium* is an amusing speech by *Sigma* before the Vowels (the judges in a mock trial), complaining of *Tau* for interfering with other consonants. "This has been very happily imitated by the [old] *Spectator* (Nos. 78 and 80) in the persons of *Who*, *Which*, and *That*." (Note in Q.)

P. 98, l. 26. *How do*, I to L; *how doth*, C to H; *so doth*, A, B.

P. 98, l. 27. *Genitive case in Jupiter*] "Whether *Jovis* or *Jupiteris*." (Note by Sir T. B. in ed. 1643; afterwards omitted.) "Secundum Priscian. (lib. vi. p. 695, ed. Putsch.) *Jupiter* habet genitivum proprium *Jupiteris* vel *Jupitris*; nam genit. *Jovis* est ab antiquo nomin. *Jovis*." (Forcellini [vulgo *Facciolati*] *Lex.*)

P. 98, l. 27. *Jupiter*] A, B, and the MSS. add:—"How many Synods have been assembled and angerly broke up againe about a line in *Propria quæ Maribus*."—Perhaps most of the readers of this book will require to be informed that "Propria quæ maribus," is the beginning of some (formerly) well-known lines in the old Eton Latin Grammar.

P. 98, l. 28. *do they*] *they do*, J, M.

P. 98, l. 28. *to salve*] *to save*, Q. See p. 48, l. 19.

P. 98, l. pen. *slain*] A, B, have *shamed*; the MSS. have *stained*.

P. 99, l. 3. *Actius his*. A to I, M, and Gardiner (W); *Actius his*, K, L, and Peace (V); *Actius*, J; *Actius's*, Q, and most modern editors. (See above, p. 72, l. 27.)

P. 99, l. 5. *the shock*, K, L; *in the shock*, C to J; *in the stroke*, A, B, and the MSS.

P. 99, l. 6. *the fury*. K, L; *in the fury*, A to J.

P. 99, l. 18. *there is no reproach to the scandal of a story*; meaning, perhaps, that the writer of a history escapes censure because people too readily believe the scandalous tales that he relates:—or perhaps, that there is no possibility of finding fault with and refuting the scandalous tales mentioned in history. The Latin Version has, "indelebilis enim labes nomini adhæret, quam historici calamus asperserit."

P. 99, l. 30. These verses are omitted by Gardiner (W), and Fields (Z), and also in one at least of the Latin edd. (1644.): half of the second line is omitted in this ed.

P. 100, l. 1. *their own poet*] alluding to the hexameter quoted by St. Paul (*Tit.* i. 12) from Epimenides :—

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

P. 100, l. 3. *Nero's*] Keck supposes that the allusion is to the passage in Suetonius (which is referred to in *Christian Morals*, pt iii. § 27, p. 229. "Dicente quodam in sermone communi,

Ἐμοῦ θαιόντος γαῖα μιχθήτω πυρί.

'Immo', inquit, "Εμοῦ ζῶντος.'" (*Neron.* c. 38). Wilkin (I), however, suggests (from the words "one blow" in the next line) that Sir T. B. had confounded Nero with Caligula, and was thinking of the exclamation of this latter Emperor, "Utinam populus Romanus unam cervicem haberet." (Sueton. *Calig.* c. 30.)

P. 100, l. 14. *prophan'd*] *common*, A, B.

P. 100, l. 18. *the life*] This is one of the *Errata* in C, which was noticed by Wilkin (I) in his *Add. and Corr.*, but was first corrected in the text by Peace (V), all previous edd. having read *in life*, or *in the life*.

P. 100, l. 25. *persist*, I to L; *persists*, A to H. Either word makes good sense, one referring to *others*, the other to *virtue*. A very similar expression occurs below, p. 114, ll. 9, 13, and seems to be in favour of *persist* in this place.

P. 100, l. 29. *are railed*] A, B, and the MSS. read *are not railed*, and omit *that might . . . . power of vice*.

P. 100, l. 10. *Who looks not on us, &c.*] *i.e.*? God looks on the substance itself, not on a visible or sensible representation emitted or *trajected* by that substance. (Wilkin.)

P. 101, l. 12. *helps*, A to I, K, L; *help*, J, M.

P. 101, l. 24. *manifest*] *magnify*, A, B.

P. 102, l. 2. *his own*] *her own*, C, D. This is one of the *Errata* in C.

P. 102, l. 9. *I think*, wanting in A, B, and the MSS.

P. 102, l. 9. *that apprehends*, A to I, K, L; *that apprehendeth*, J, M.

P. 102, l. 15. *true passion*, I to L; *a true passion*, A to H.

P. 102, l. 15. *grief*, K, L; *griefs*, A to J.

P. 102, l. 26. *runs . . . . is*, I to L; *run . . . . are*, A, B; *run . . . . is*, C to H.

P. 103, l. 12. *methinks . . . . grounds*, wanting in A, B, and the MSS.

P. 103, l. 18. *mine own part*] *my own part*, L.

P. 103, l. 20. *my own nature* F to L; *mine own nature*, A to E (?).

P. 103, l. 30. *if I conceive I may love*] *if I confess I love*, A, B, and the MSS.

P. 103, l. pen. *I never yet*, &c.] Sir T. B. was married in 1641, *after* he wrote this sentence, but *before* it was published.

P. 104, ll. 5, 6. The figures 1, 2, 3 are found in A, B only.

P. 104, l. 5. *two natures in one person*] "In Christo divina natura ac humana." (Moltke.)

P. 104, l. 6. *three persons in one nature*] "In Deo, Deus Pater, Deus Filius, et Deus Spiritus Sanctus." (Id.)

P. 104, l. 6. *one soul in two bodies*] In the case of intimate friends. Moltke quotes St. Augustine's words in reference to one of his friends: "Ego sensi animam meam et animam illius unam fuisse animam in duobus corporibus." (*Confess.* iv. [6] 11.)

P. 104, ll. 18—20. *when I am with him . . . . nearer him*] omitted by Wilkin (T), and some modern edd., probably by mistake.

P. 104, l. 25. *our own selves*] In A, B, it is *our owne selves*; in C to I, K, L, the word *selves* was omitted by mistake, and was restored to the text in J, M, when the error was detected; in the meantime the Latin translator (who made use of C, not A or B) had considered the reading *our own* to be faulty, and had corrected it accordingly. This is one of the very few passages in which the reading of C is inferior to A, B.

P. 104, l. antep. *he that can love . . . . will*] *he cannot love . . . . that will*, A, B, and the MSS.

P. 105, l. 9. *contentedly*. om. A, B, and the MSS.

P. 105, l. 13. *I never hear*, &c.] The following extracts from one of Sir T. B.'s Common Place Books (vol. iv. p. 420. ed. Wilkin) illustrate this passage, and may be taken as his practical commentary on the Apostle's precept, "Pray without ceasing" (1 *Thess.* v. 17.):—

"To be sure that no day pass without calling upon GOD in a solemn formed prayer, seven times within the compass thereof; that is, in the morning, and at night, and five times between;

taken up long ago from the example of David [*Ps.* cxix. 164] and Daniel [vi. 10], and a compunction and shame that I had omitted it so long, when I heedfully read of the custom of the Mahometans to pray five times in the day.

"To pray and magnify GOD in the night, and my dark bed, when I could not sleep: to have short ejaculations whenever I awaked; and when the four o'clock bell[1] awoke me, or my first discovery of the light, to say the collect of our liturgy, *Eternal* GOD, *Who hast safely brought me to the beginning of this day, &c.*

"To pray in all places where privacy inviteth; in any house, highway, or street; and to know no street or passage in this city which may not witness that I have not forgot GOD and my Saviour in it: and that no parish or town, where I have been, may not say the like.

"To take occasion of praying upon the sight of any church, which I see or pass by, as I ride about.

"Since the necessities of the sick, and unavoidable diversions of my profession, keep me often from church, yet to take all possible care that I might never miss Sacraments upon their accustomed days.

"To pray daily and particularly for sick patients, and in general for others, wheresoever, howsoever, under whose care soever; and at the entrance into the house of the sick, to say, *The peace and mercy of* GOD *be in this place.*

"After a sermon, to make a thanksgiving, and desire a blessing, and to pray for the minister.

"In tempestuous weather, lightning and thunder, either night or day, to pray for GOD's merciful protection upon all men, and His mercy upon their souls, bodies and goods.

"Upon sight of beautiful persons, to bless GOD in His creatures, to pray for the beauty of their souls, and to enrich them with inward graces to be answerable unto the outward; upon sight of deformed persons, to send them inward graces, and enrich their souls, and give them the beauty of the resurrection."

[1] A bell which tolls in pursuance of the will of a person, who, having lost his way in a winter night's storm, and wandered about for a considerable time on Mousehold Heath, near Norwich, was at length directed to the city by the tolling of a bell in the Church of St. Peter, Mancroft, near Sir T. B.'s house.

P. 105, l. 14. *though in my mirth*] A, B, and the MSS. add, *and at a tavern.*

P. 105, l. 15. *departing spirit*] A has *departed spirit.*

P. 105, l. 28. *the story of the Italian*] "who, after he had inveigled his enemy to disclaim his faith for the redemption of his life, did presently poyniard him, to prevent repentance, and assure his eternal death." (*Pseud. Epid.* vii. 19, § 3.) The story is to be found in Bodin, *De Republ.* v. 6, p. 608 B., ed. Paris, 1586.

P. 106, l. 3. *severer*] *securer*, A, B, and the MSS.

P. 106, l. 4. *I can hold*] A, B, and the MSS. omit *can.*

P. 106, l. 13. *I am one, &c.*] plainer in the Latin translation, "Unus mihi videor, haud aliter ac mundus unus est."

P. 106, l. 22. *passion against reason*] *passion against passion*, A to D. This is one of the *Errata* in C.

P. 106, l. 25. *that's angry with me*, not found in A, B.

P. 106. l. 28. *so soft*] This is one of the *Errata* in C, which was first corrected in Q, all previous edd. having *too soft.*

P. 107, l. 3. *general*, om. A to D. This is one of the *Errata* in C.

P. 107, ll. 9—22. *For there are . . . any of these*, not found in A, B, and the MSS.

P. 107, l. 13. *the temper of that lecher*] The story is told by Pliny, *Hist. Nat.* xxxvi. 4, § 5.

P. 107, l. 14 *Nero*] viz. the Emperor Tiberius. See Tacitus, *Annal.* vi. 1.

P. 107, l. 25. *of myself*, om. A to D. This is one of the *Errata* in C.

P. 107. l. 26. *Mortality*] A, B, and the MSS. add, "that I detest mine own nature, and in my retired imaginations cannot withhold my hands from violence on myself."

P. 108, l. 2. *our great selves, the world*] the whole visible world or *macrocosm*, opposed to man the *microcosm.* See Index in *Microcosm.*

P. 108, l. 5. *by their particular discords*] Most of the edd. connect this clause with what precedes, but the Latin translator has *et privatis suis inimicitiis pacem publicam tuentes*, which seems to be the better sense.

P. 108, l. 12. *not only of man, but of the devil*] A, B, and the MSS. have, *not of man, but of devils.*

P. 108, l. 14. *not circumscribed*] A to D om. *not.* This is one of the *Errata* in C.

P. 109, l. 14. *Cheapside*] This was the great herb-market in Browne's day. (MS. Note by Gardiner.)

P. 109, l. 18. *the opinion of Socrates*] Moltke refers to Plato, *Apol.* p. 21, and Diogenes Laërtius, in *Vitâ Soer.* sect. 16, § 32.

P. 109, l. 20. *Homer pined away, &c.*] The story is found in the lives of Homer attributed to Herodotus (§ 35) and Plutarch (§ 4); and is noticed by Sir T. B. in *Pseud. Epid.* vii. 13.

P. 109, l. 20. *fishermen*] some edd. have *fisherman.*

P. 109, l. 21. *Aristotle . . . . Euripus*] In *Pseud. Epid.* vii. 13, Sir T. B. treats at length of the cause and manner of Aristotle's death, and also of the tides of the Euripus or Negropont.

P. 109, l. 26. *unteach*] A, B, and the MSS. have *teach.*

P. 109, l. 27. *doth but*] E and some later edd. have *doth not.* This is one of the few cases in which the reading in E is inferior to that in D.

P. 110, l. 15. *endeavour at*] This is one of the *Errata* in C, that was first corrected in K, the previous edd. having *endeavour all.*

P. 110, l. 22. *once*] Wilkin (T) and other modern edd. add [*married*] in order to render the sentence grammatical.

P. 110, l. 22. *commend*] C, D, have *commend not.* This is one of the *Errata* in C.

P. 110, ll. 22, 23. *and commend . . . . twice*] A, B, and the MSS. have *and am resolved never to be married twice.*

P. 110, l. 25. *some times and*, om A, B, and the MSS.

P. 110, l. antep. *I could be content*] *I could wish*, A, B, and the MSS.

P. 111, l. 4. *cool'd imagination*] *cold imagination*, A, B; *imagination coold*, C, D. This is one of the *Errata* in C.

P. 111, l. 14 *sound*] A, B, and the MSS have *vocal sound.*

P. 111, l. 25. *from my obedience*] A, B, and the MSS. have *for my Catholick obedience.*

P. 111, l. 26. *I do embrace it*] A, B, and the MSS. have *I am bound to maintain it.*

P. 111, l. 30. *the First Composer*] A, B, and the MSS. have *my Maker*

P 112, l. 4. *God*] A, B, and the MSS. add the following

sentence, which Gardiner (W) has introduced into his text :— "It unties the ligaments of my frame, takes me to pieces, dilates me out of myself, and by degrees, methinks, resolves me into Heaven."

P. 112. l. 9. *all are naturally inclined unto Rhythme*] Wilkin refers to several persons who have collected instances of verses being written unconsciously, to which may be added Fabricius, *Biblioth. Lat.* lib. ii. c. 21, § 3. The two following instances deserve a place in any similar collection that may hereafter be made. In the 1st ed. of Whewell's *Mechanics* (Cambr. 1819) we find at p. 44 :—"Hence no force however great | can stretch a cord however fine | into an horizontal line | which is accurately straight." And Charles Lamb writing to Charles Cowden Clark (Feb. 25, 1828) says :—"If I get out, | I shall get stout, | and then something will out :—you see I rhyme insensibly."

P. 112, l. 10. *Tacitus*] "Urbem Romam in principio reges habuere." (Note by Sir T. B.)

P. 112, l. 11. *Cicero*] "In quâ me non inficior mediocriter esse." (Note by Sir T. B.)

P. 112, l. 23. *put out of temper*, E, J, L (and probably the intermediate edd.) ; *out of temper*, D (and perhaps A, B, C).

P. 113, l. 5. *any way*, om. L, and some other edd.; Q has *any of them*.

P. 113, l. 13. *as Aristotle oft-times the opinions of his predecessors*] A, B, and the MSS. have *as Aristotle the fourth figure* [in Logic], and this is the reading criticized by Sir Kenelm Digby in his *Observations*, p. 484 (ed. Bohn).

P. 113, ll. 15. 23. *were not . . . . shall obey*] Wilkin (T) and some others read *they were not . . . . they shall obey*.

P. 113, l. antep. *the Sun's*] *the Sun*, A, B, and the MSS. ; *Suns*, J.

P. 113, l. antep. *with all men*] *without all men*, A, B, and the MSS.

P. 114, l. 15. *in nature*] J has *in natures*, and the Latin translation *in rerum aliarum naturis*.

P. 114, l. 23. *not the contagion*] A, B, and the MSS. have *and the contagion*

P. 114, l. 26. *the man without a navel*] "Adam, whom I conceive to want a navel, because he was not born of a woman." (Note in one of the MSS.) See *Pseud. Epid.* bk. v. ch. 5.

P. 114, l. 26. *yet lives in me*] "Adhuc, proh dolor! vivit in me vetus homo." (*De Imit. Xti.* iii. 34 § 3.)

P. 114, l. 28. *Defenda, &c.*] Jer. Taylor says, (*Serm.* 6, vol. iv. p. 418, ed. Eden.) "*Custodi, libera me de meipso, Deus*, it was St. Augustine's prayer; 'Lord, keep me, Lord, deliver me from myself.'"

P. 115, l. 15. *their natures*] *the natures*, A, B, C. This is one of the *Errata* in C.

P. 115, l. 22. *thirty years*] Hence, as Sir T. B. was born in 1605, the *Religio Medici* was written about 1635. See p. 4, l. 8, and p. 66, l. 4.

P. 115, l. ult. *I am above Atlas his shoulders*] Meaning, *I am a world in myself.* The following sentences ending with *alphabet of man* (p. 116, l. 18) are wanting in A, B, and the MSS.

P. 116, l. 6. *I take my circle, &c.*] "hoc est, *ambitu et circumferentia totius terrarum orbis non contineor*: illa enim continet CCCLX gradus." (Moltke.)

P. 116, l. 19. *I am as happy as any*] A, B, and the MSS. have, *I am the happiest man alive*, with the following addition:—"I have that in me that can convert poverty into riches, adversity into prosperity: I am more invulnerable than Achilles; Fortune hath not one place to hit me."

P. 116, l. 27. *realty*] Q and the other modern edd. have *reality*; but *realty* is a genuine word, used by Henry More. See Latham's Johnson.

P. 116, l. 29. *senses*] A, B, and the MSS. add here, "with this I can be a king without a crown, rich without royalty, in heaven though on earth, enjoy my friend and embrace him at a distance; without which I cannot behold him." There is an interesting paper on *Dreams* by Sir T. B., vol. iii. p. 342, ed. Bohn.

P. 117, l. 18. *watery*] This is one of the *Errata* in C, that was first corrected in K, the earlier edd. having *earthly*, and the Latin translation, *terrenus*.

P. 117, l. ult. *Aristotle . . . . hath not throughly defined it*] referring perhaps to *De Somno*, c. 1. p. 131, ed. Tauchn., where he calls sleep ἀκινησία τις, *a certain immobility or quiescence*.

P. 118, l. 3. *Galen seems to have corrected it*] viz. Aristotle's definition; alluding perhaps to a passage pointed out by Moltke (*De Motu Muscul.*, ii. 4, vol. iv. p. 435 sq.) where he says that the muscles are not always at rest during sleep.

P. 118, l. 14. *it is observed*] *I observe*, A, B, and the MSS.

P. 118, l. 20. *[We term sleep a death]* And again, p. 119, l. 23, *sleep is a death;* but A, B, and the MSS. have, *we term death a sleep.*

P. 118, ll. 22–30. *'Tis indeed . . . . discover it*, wanting in A, B, and the MSS.

P. 118, l. 25. *Themistocles*] The story is told by Frontinus (*Strateg.* iii. 12) of Iphicrates and also of Epaminondas.

P. 118, l. 29. *Lucan and Seneca*] who were allowed by Nero to choose the manner of their deaths.

P. 119, l. 3. *and take my farewell*] A, B, and the MSS. have "It is a fit time for devotion; I cannot therefore lay me down in my bed without an oration, and without taking my farewell."

P. 119, l. 5. *The night is come, &c.*] "Compare this with the beautiful and well-known 'Evening Hymn' of Bp. Ken: and these again with several of the Hymni Ecclesiæ, especially that beginning, 'Salvator mundi, Domine,' with which Ken and Browne, both Wykehamists, must have been familiar. See Bowles's *Life of Ken.*" (Gardiner in W.)

The following translation of this hymn by the late Rev. Dr. Kynaston appeared in the *Guardian*, Jan. 31, 1877:—

"Vesperascit: instar solis,
Mundi Lux, abire nolis;
Culpae ne quid nox obfuscet
Nigra quod de Te coruscet.
Te obverte mi, diurna
Semitae fax et nocturna;
Somni expers dormientem
Vise, hostibus patentem.
Qui quo claudo plus palpebras
Vigilant plus per tenebras.
Somnium ne me infestet
Malum, mentem quod incestet.
Tempus adsint ob utrumque
Scalae caelitum, caelumque;
Dormiam sic, ut refectus
Surgam, sanctè experrectus;
Ceu sol, reparare rursum
Giganteum gaudens cursum.
Mors si sopor, possim scire
Dormiens quid sit obire,
Culcitam premens, sepulcrum
Lectuli ceu foret fulcrum.
Quoque nox me trahat secum,
Expergiscar saltem Tecum;
Tibi tantum me assuescens,
Exsomnis vel revivescens.
Inter somnum et laborem
Vitam terimus priorem:
Nocte jam carebit dies,
Fiet sine somno quies."

H. K., D.D.

P. 120, l. 1. *I should use*] *I would use*, A, B, C. This is one of the *Errata* in C.

P. 120, l. 7. *unto riches*] *riches* om. in C., but noticed in the *Errata*.

P. 120, ll. 11, 12, 15. *avarice . . . . madness . . . . hellebore*] Alluding probably (as intimated in A A.) to Horace, *Sat.* ii. 3, 82 :—

> "Danda est hellebori multo pars maxima avaris:
> Nescio an Anticyram ratio illis destinet omnem."

P. 120, ll. 18, 19. *Some have held . . . . that the earth moves*] Sir T. B. did not accept the Copernican system : see below, p. 123, l. 16. In *Pseud. Epid.* i. 5, p. 35, ed. Bohn, he says, "If any affirm the earth doth move, and will not believe, with us, it standeth still," &c.

P. 120, l. 20. *there is no delirium, &c.*] meaning, there is nothing deserving the name of delirium, when compared with the folly of avarice. (Wilkin in T.)

P. 120, l. 22. *indisputable*] *disputable*, J.

P. 120, ll. 22, 23. *avarice . . . . earth*] The punctuation in the text is that of all the old edd. ; but the Latin translator evidently thought it erroneous, and (putting a full stop at "avarice," and a comma or no stop at all at "earth,") rendered the passage as follows :—"Stygii istius et subterranei idoli respectu me atheum esse fateor." And this punctuation has been adopted by Wilkin (T.) and all (?) succeeding editors, but without sufficient authority or any absolute necessity. The meaning of the passage is not essentially affected by either mode of punctuation, (for of course, when Sir T. B. confesses that he is an *atheist*, no one is deceived by the paradoxical expression,) and if "dotage to that subterraneous idol," &c. is an unusual and awkward phrase, "an atheist to that subterraneous idol," &c is scarcely better.

P. 120, l. 26. *its prepared substance*] The medicinal value of different preparations of gold is discussed in *Pseud. Epid.*, bk. ii. ch. 5, § 3. The *Aurum potabile* was "accounted an universal remedy against all diseases." (Salmon's *New London Dispensatory*, bk. ii. ch. 1, § 10, 1678.)

P. 120, l. pen. *Aristotle is too severe, &c.*] "There is an error here. Aristotle distinctly says (*Eth. Nicom.* iv. 1, § 19) that true liberality consists not in the magnitude of the gift, but in the disposition of the giver ; but he says (*ibid.* iv. 2, § 3) that a man with slender means cannot be *munificent*." (Gardiner in W.)

P. 121, l. 6. *surely poor men, &c.*] A, B, and the MSS. have, "I can justly boast I am as charitable as some who have built hospitals, or erected cathedrals."

P. 121, l. 10. *I borrow occasion of charity, &c.*] This is illustrated by the following extract from one of Sir T. B.'s Common Place Books (vol. iv. p. 379, ed. Wilkin): "Question—Why do you give so much unto the poor? Answer—I have no less for what I give unto the poor, and I am also still indebted to them."

P. 121, l. 12. *myself*] A, B, and the MSS. add, "when I am reduced to the last tester, I love to divide it with the poor."

P. 121, l. 14. *acts of vertue*] *act of vertue*, C to H.

P. 121, l. 19. *He*] A, B, and the MSS. have, *the Almighty*, which is also adopted by Wilkin (T) and Gardiner (W).

P. 122, ll. 3–5. *there is . . . . alloy*] A, B, and the MSS. have, *the soul being of the same alloy*.

P. 122, l. 5. *whole genealogy is God as well as ours*] meaning, who can trace their genealogy up to God, as well as we. C, D, E, (and no doubt some of the other older edd.) have *God*, as in the text; but J, L, have *Gods* (i.e. *God's*), which is adopted in Q, and in some modern edd.

P. 122, l. 9. *not understanding only*] a careless expression for *not only not understanding*, which some modern edd. have introduced into the text.

P. 122, l. 11. *the prophecie of Christ*] "The poor ye shall have always with you." (Note in one of the MSS.) But this is incorrectly quoted, and should be *ye have*, not *ye shall have*, so that it cannot be strictly called a "prophecy."

P. 122, l. 25. *noble friends*] *loving friends*, A, B, C. This is one of the *Errata* in C.

P. 122, l. antep. *love's*] *lives*, A, B, C. This is one of the *Errata* in C.

P. 123, l. 5. *in that that shall*] Some modern edd. have, *in that which shall*.

P. 123, l. 16. *Copernicus*] "Who holds that the sun is the centre of the world." (Note in one of the MSS.) See above p. 120, ll. 18, 19.

P. 123, l. 17, *nor any crambe*] om. A, B, and the MSS.; Wilkin (T) reads, *nor any crambe*.

P. 123, l. 20. *Aristotle*] Moltke refers to *Eth. Eudem*, i, ii.; *Eth. Nicom.* i.; *Metaph.* i.

P. 123, l. 30. *out of Pliny*] om. A, B, and the MSS.

P. 123, l. 30. *a tale of Boccace or Malizspini*] These words are first found in K, L; some modern edd. insert them, others omit them. They are retained in this ed., because (as has been said before) it is unlikely that an addition of this kind should have been made during the Author's life-time without some authority. See p. 94, l. 3.

P. 124, l. 2. *Thyself and my dearest friends*] A, B, and the MSS. omit *Thyself and.*

P. 124, ll. 4, 5. *the humble desires . . . . dare call*] om. A, B, and the MSS.

P. 124, l. 12. *in my own undoing*] A, B, and one MS. have, *in mine own damnation.*

P. 128, l. 5. *Antonio*] There is no doubt that this should be *Pan*, for the reference is to Plutarch, who mentions the story of a voice being heard by some mariners at sea, crying, "The great Pan is dead." (*De Defectu Orac.* cap. 17.) Sir T. B. mentions the story (with the correct name) in *Pseud. Epid.* vii. 12.

P. 128, l. 19. *Plautus's sick complexion*] referring to the following passage in *Captivei*, iii. 4, 113 :—

> "*Hegio.* Sed quâ facie est tuus sodalis Philocrates?
> —*Aristoph.* Dicam tibi.
> "Macilento ore, naso acuto, corpore albo, et oculis nigris,
> Subrufus aliquantum, crispus, cincinnatus."

P. 128, l. 20. *an Hippocratical Face*] The following is the passage which contains the description of the celebrated "Facies Hippocratica:"—*εἰη δ' ἂν τὸ τοιόνδε* [*δεινότατον*]· *ῥὶς ὀξεῖα, ὀφθαλμοὶ κοῖλοι, κρόταφοι ξυμπεπτωκότες, ὦτα ψυχρὰ καὶ ξυνεσταλμένα, καὶ οἱ λοβοὶ τῶν ὤτων ἀπεστραμμένοι, καὶ τὸ δέρμα τὸ περὶ τὸ μέτωπον σκληρόν τε καὶ περιτεταυενον καὶ καρφαλέον ἐὸν, καὶ τὸ χρῶμα τοῦ ξύμπαντος προσώπου χλωρόν τε καὶ μέλαν ἐὸν, καὶ πελιόν, ἢ μολιβδώδες.* (*Prognost.* § 2. tome ii. p. 112. ed. Littré). The passage has been almost literally translated by Celsus, and closely imitated by Lucretius:—"Ad ultima vero jam ventum esse testantur nares acutæ, collapsa tempora, oculi concavi, frigidæ languidæque aures, et imis partibus leniter

versæ, cutis circa frontem dura et intenta, color aut niger aut perpallidus."—(*De Medic.* ii. 6.)

> . . . . "item, ad supremum denique tempus,
> Compressæ nares; nasi primoris acumen
> Tenue; cavati oculi; cava tempora; frigida pellis
> Duraque inhorrebat tactum; frons tenta meabat."
> (*De Rer. Nat.* vi. 1191.)

P. 128, ll. 30, 31. *grasshopper . . . fig*] used symbolically for *summer* and *autumn*, in allusion perhaps to Juvenal *Sat.* ix. 69, Horace, *Ep.* i. 7. 5.

P. 129, l. 16. *Sardinia in Tivoli*] The unwholesome atmosphere of *Sardinia* was as proverbial as the salubrity of *Tivoli*.

> "Nullo fata loco possis excludere; cum mors
> Venerit, in medio Tibure Sardinia est."

Martial, *Epigr.* iv. 60. 5. (Note in W, from Γ.)

P. 129, l. 18. *her broad arrow*] Wilkin (Υ) reads *his*, on the authority of the MS.; but Browne speaks below (p. 134, l. 25) of Morta setting *her* seal.

P. 129, l. 18. *broad arrow*] In the King's forests they set the figure of a broad arrow upon trees that are to be cut down (Note in Γ.)

P. 129, l. 22. *resemble*] The Greek word is ἵκελα, which (says Littré in his note on the passage), "signifie ici semblable non pour la forme, mais pour la longueur, comme le prouvent les vers d' Hesiode, (*Op. et D.* 677—9,) auxquels l'Auteur Hippocratique fait certainement allusion."

P. 130, ll. 13, 16. *sleep . . . . sleep lets fall*] Γ, Δ have *sleep . . . . sleep let fall*, which is followed by Crossley (Θ) and Wilkin (Υ); but in what may be considered his second edition (Λ) Crossley reads *sleep . . . . sleep lets fall*, which is adopted by Gardiner (W) and in the reprint of Wilkin's edition (Υ), and which is of course the true reading. The passage is omitted altogether in the MS.

P. 130, l. 15. *death draws up, &c.*] This is explained by a passage from Aristotle (*Probl.* iv. 1), in Browne's Common Place Books (vol. iv. p. 361. ed. Wilkin) :—"Moriens oculos sursum vertit, dormiens deorsum."

P. 130, l. 16. *the eyelids* Γ, W, X; *their eyelids* Δ, Θ, Λ, Υ.

P. 130, l. 16. *strift.*] This is the reading of Γ, and is undoubtedly the word used by Browne, as it is also very plainly written in the MS. *Sloane* 1862, which is not the MS. from which the "Letter" was printed. In all the other editions the word *strife* has been substituted; but *striving*, not *strife*, is the sense required by the context, and in this sense Browne used (perhaps *coined*,) the word *strift*, after the analogy of *drift*, *gift*, *rift*, *shrift*, and *thrift*, from *drive*, *give*, *rive*, *shrive*, and *thrive*. See below, p. 199, l. 8.

P. 130, l. 23. *Juno sat cross-legged*] referring to the story of the birth of Hercules (Ovid, *Metam.* ix. 297 *sq.*). Sir T. B. alludes to it in *Pseud. Epid.* v. 23 § 9, and *Garden of Cyrus*, ch. 5, p. 561, ed. Bohn.

P. 130, l. 27. *monsters, &c.*] "Monstra contingunt in Medicina." (Hippocr.) Strange and rare escapes there happen sometimes in physick. (Note in Γ.)

P. 130, l. 30. *pthysical*] so spelled in Γ, Δ.

P. 131, l. 3. *diseases*] the MS. has *disease*, and so St. Matth. iv. 23.

P. 131, l. 9. *make* Γ, *makes* Δ.

P. 131, l. 9. *long livers*] MS. *Sloane* 1862 has *the longest livers*, which seems a better reading.

P. 131, l. 27. *Pliny*] "Aristoteles nullum animal nisi æstu recedente expirare affirmat: observatum id multum in Gallico Oceano, et duntaxat in homine compertum."—*Hist. Nat.* ii. 101. (Note in Γ.)

P. 131, l. 29. *ebb of the sea*] Cf. Mead, *De Imperio Solis atque Lunæ*, cap. 2. Shakspeare, *Henry Vth.* ii. 3. (Note in W.)

P. 131, pen. *the mother*] To those who do not remember the mythological genealogy of the Greeks the sentence would have been plainer if the Author had written "*and* the mother," Sleep and Death being the children of *Night*, not of *Chaos*, as the words in the text might be taken to imply.

P. 132, l. 8. *Scaliger*] "Auris pars pendula *lobus* dicitur; non omnibus ea pars est auribus; non enim iis qui noctu nati sunt, sed qui interdiu, maxima ex parte."—*Comment in Aristot. "de Animal."* i. 81. p. 73, ed. 1619. (Note in Γ.)

P. 132, l. 10. *most animals* Γ, *animals* Δ.

P. 132, l. 21. *That Charles the Fifth, &c.*] This and the

following sentence are found in the Extracts from Browne's Common Place Books, vol. iii. p. 350, ed. Bohn.

P. 132, l. 21. *Charles V.*] born Feb. 24, 1500; took Francis I. prisoner at the battle of Pavia, Feb. 24, 1525; crowned at Bologna King of Lombardy and Emperor of the Romans, Feb. 24, 1530.

P. 132, l. 27. *Fever*] All the edd. have *feast*, which hardly makes sense; but in Browne's Common Place Books (vol. iii. p. 350, ed. Bohn) there is the following passage, which supplies the true reading:—"Antipater, that died on his birthday, had an anniversary *fever* all his life upon the day of his nativity," &c. The fact is mentioned by Pliny, *Hist. Nat.* vii. 52; and Valerius Maximus, i. 8. § 16.

P. 133, l. 16. *sixty-five* Γ, Δ, Λ; other modern edd. have *and sixty-five*.

P. 133, l. 18. *tail of the snake, &c.*] According to the Egyptian Hieroglyphick. (Note in Γ.)

P. 133, l. 21. *a remarkable coincidence*] This "remarkable coincidence" happened in our Author's case; he himself died on the 76th anniversary of his birthday. (Note in W.)

P. 133, l. 28. *that story, &c.*] The passage is quoted in the Extracts from Browne's Common Place Books, vol. iii. p. 365, ed. Bohn.

P. 134, l. 3. *Dante*] Dante, describing a very emaciated countenance, says:—

> "Who reads the name
> Of man upon his forehead, there the M
> Had trac'd most plainly."
>
> *Purg.* c. xxiii. 28,

alluding to the conceit that the letters O M O may be traced in the human face. Cf. *Hydriot.*, chap. 3, p. 32, ed. Bohn. (Note in W.)

P. 134, l. 8. *sexta cervice*] *i.e.* by six persons. (Wilkin.)

P. 134, l. 12. *Omnibonus, &c.*] This passage is mentioned also in Sir T. Browne's Common Place Books, vol. iv. p. 391, ed. Wilkin.

P. 134, l. 13. *behind the ear*] He specifies the *left* ear, on the authority of Avicenna, *Canon*, iii. 16. 1. 2, [vol. i. p. 811 b., ed. 1608.

P. 134, l. 23. *Face of Hippocrates*] See above, p. 128, l. 20.

P. 134, l. 25. *Morta*] The deity of Death or Fate. (Note in Γ.) See Aulus Gellius, *Noct. Att.* iii. 16, § 11.

P. 134, l. 27. *Caricatura*] When men's faces are drawn with resemblance to some other animals, the Italians call it, to be drawn in *Caricatura*. (Note in Γ.)

P. 135, l. 15. *Morgellons*] The Editor has not been able to learn anything about this word, though he has consulted very competent persons both in France and England:—neither has he been able to find the passage in Pichot here referred to.

P. 135, l. 19. The following addition from MS. (*Sloane*, 1862) is given by Wilkin:—"Though hairs afford but fallible conjectures, yet we cannot but take notice of them. They grow not equally on bodies after death; women's skulls afford moss as well as men's, and the best I have seen was upon a woman's skull, taken up and laid in a room after twenty-five years' burial. Though the skin be made the place of hairs, yet sometimes they are found on the heart and inward parts. The *plica*, or gluey locks, happen unto both sexes, and being cut off will come again; but they are wary of cutting off the same, for fear of headache and other diseases."

P. 135, l. 30. *Pyrrhus*] His upper and lower jaw being solid, and without distinct rows of teeth. (Note in Γ.) This is rather an exaggeration of Plutarch's statement in his *Life of Pyrrhus*, cap. 3.

P. 136, l. 8. *twice tell over his teeth*] never live to threescore years. (Note in Γ.)

P. 136, l. 11. *burnt fragments of Urns which I have enquired into*] And of which he has given an account in his *Urn Burial*, chap. 2, and *Brampton Urns, &c.*, vol. iii. pp. 13, 54, 57, ed. Bohn.

P. 136, l. 15. *fires*] Wilkin gives in this place the following paragraph from the MS.:—"Affection had so blinded some of his nearest relations, as to retain some hope of a postliminious life, and that he might come to life again, and therefore would not have him coffined before the third day. Some such virbiusses I confess we find in story, and one or two I remember myself, but they lived not long after. Some contingent re-animations are to be hoped in diseases wherein the lamp of life is but puffed out and seemingly choaked, and not where the oil is quite spent and exhausted. Though Nonnus

will have it a fever, yet of what disease Lazarus first died is uncertain from the text, as his second death from good authentick history; but since some persons conceived to be dead do sometimes return again unto evidence of life, that miracle was wisely managed by our Saviour; for had he not been dead four days and under corruption, there had not wanted enough who would have cavilled the same, which the Scripture now puts out of doubt: and tradition also confirmeth, that he lived thirty years after, and, being pursued by the Jews, came by sea into Provence, by Marseilles, with Mary Magdalen, Maximinus, and others: where remarkable places carry their names unto this day. But to arise from the grave to return again into it, is but an uncomfortable reviction. Few men would be content to cradle it once again; except a man can lead his second life better than the first, a man may be doubly condemned for living evilly twice, which were but to make the second death in Scripture the third, and to accumulate in the punishment of two bad livers at the last day. To have performed the duty of corruption in the grave, to live again as far from sin as death, and arise like our Saviour for ever, are the only satisfactions of well-weighed expectations."

P. 136, l. 17. *the disease of his country, the Rickets*] This disease was formerly called "Morbus Anglicus," because, if not entirely unknown before the time of Whistler and Glisson, (See Sprengel, *Hist. de la Méd.*, tome v. p. 598, &c.) it was first brought prominently into notice by them. Whistler (*De Morbo Puerili, &c.*, Lugd. Bat. 1645, 4to.) gave it the pretentious and unwieldy designation of "Pædo-splanchn-osteo-cace," which probably no one ever used but himself; Glisson (*De Rachitide, &c.*, Lond. 1650, 12mo.) was content with the more modest and convenient term, *Rachitis* (or *Rhachitis*), which, though by no means perfectly unobjectionable, was adopted by most nosologists, and has maintained its place in Latin works to the present day. (See *Notes and Queries*, 6th series, vol. i. 1880.)

P. 136, l. 19. *many have been become*] Wilkins (T) and Gardiner (W) read *many have become*. The MS. has *I have seen many to have become*.

P. 136, l. 21. *the disease is scarce so old, &c.*] Adopting Whistler's and Glisson's opinion that it was first heard of about

1620. The name does not appear in the London Bills of Mortality before 1634. (See *A Collection of the Yearly Bills of Mortality, &c.*, Lond. 1759. 4to.)

P. 136, l. 26. *Rovigno, &c.*] This statement is found also in his Common Place Books, vol. iv. p. 395, ed Wilkin.

P. 136, l. 27. *scarce twenty years ago, &c.*] This passage enables us to decide with tolerable certainty that the former portion of the *Letter to a Friend* was written about 1672. Dulolr's Travels were published in 1654, and Sir T. B. in a passage first added in the sixth ed. of the *Pseud. Epid.* (1672) speaks of his description of the Euripus "about *twenty* years ago." (vii. 13, vol. ii p. 249, ed. Bohn.)

P. 136, l. 29. *certain it is that the Rickets encreaseth among us*] The subject is discussed by Graunt in his *Observations on the Bills of Mortality* (chap. 3), with which little book Sir T. B. was probably well acquainted. Notwithstanding the prophecy that the disease would disappear entirely in consequence of the Restoration (see John Bird's *Ostenta Carolina*, 1661), the number of deaths attributed to Rickets in the London Bills of Mortality increased from 14 in 1634 to 576 in 1684; after which time it gradually diminished, and fell in 1755 to 6.

P. 136, l. antep. *the King's purse, &c.*] When persons were touched for the King's Evil, a gold medal was hung round each patient's neck.

P. 136, l. penult. *grows more common*] The number of persons touched during *a part of* the reign of Charles II. is said to have amounted to 92,107. See Douglas's *Criterion of Miracles*, p. 204, ed. 1754.

P. 137, l. 3. *good words*] Ἀσφαλέστατος καὶ δήϊστος, securissima et facillima. Hippoc. [*Epid.* i. 3, § 11. t. ii. p. 674, edit. Littré.] "Pro febre quartana raro sonat campana." (Note in P.)

P. 137, l. 4. The following paragraph is given here by Wilkin from the MS.:—"Some I observed to wonder how in his consumptive state his hair held on so well, without that considerable defluvium which is one of the last symptoms in such diseases: but they took not notice of a mark in his face, which, if he had lived, was a probable security against baldness, (if the observation of Aristotle will hold, that persons are less apt to be bald who are double chinned,) nor of the varicose and knotted veins in his legs, which they that have, in the same author's

assertions, are less disposed to baldness. (According as Theodorus Gaza renders it: though Scaliger renders the text otherwise.)"

P. 138, l. 1. *exuccous*] Wilkin (r) and Gardiner (w) spell the word *exsuccous*, but Browne elsewhere also writes *exuccous*. See Johnson's *Dict.*

P. 138, l. 3. *I had often found*] So A.F. (Note in Γ.)

P. 138, l. 13. *Cardan*] Cardan in his *Encomium Podagræ* [*Opera*, vol. i. p. 224, ed. 1663] reckoneth this among the *Dona Podagræ*, that they are delivered thereby from the pthysis and stone in the bladder. (Note in Γ.) This passage is also mentioned in Sir T. B.'s Common Place Books, vol. iv. p. 398, ed. Wilkin.

P. 138, l. 14. *Aristotle makes a query, &c.*] See *Problem.* Sect. x. § 1. This passage is extracted in one of Browne's Common Place Books (vol. iv. p. 362, ed. Wilkin).

P. 141, l. 2. *tabid*] *Tabes maxime contingunt ab anno decimo octavo ad trigesimum quintum.* Hippoc. [*Aphor.* v. 9.] (Note in Γ.)

P. 141, l. 9. *Cæsarean nativity*] A sound child cut out of the body of the mother. (Note in Γ.)

P. 141, l. 14. *test of the river*] *Natos ad flumina primum, Deferimus saxoque gelu duramus et undis.* [Virgil, *Æn.* ix. 603.] (Note in Γ.)

P. 141, l. 19. *marriages made by the candle*] Perhaps meaning *marriages settled by a sort of lottery*, like *auction sales by an inch of candle*, when the goods were knocked down to the last bidder before the candle went out. These sales were not uncommon in the seventeenth century. (See *Notes and Queries*, S. 4, vol. xi.: S. 5, vol. vi.)

P. 141, l. 26. *five plain words*] JULII CÆSARIS SCALIGERI QUOD FUIT. See Joseph Scaliger, in Vitâ Patris [p. 52, ed. 1594]. (Note in Γ.)

P. 141, l. antep. *how unhappy great poets have been, &c.*] The epitaphs alluded to are the following, which are taken from Paulus Jovius, *Elogia Virorum Literis Illustrium*, fol. Basil. 1577.

P. 141, l. pen. *Petrarcha*]

> "Frigida Francisci lapis hic tegit ossa Petrarchæ;
> Sustulit, Virgo Parens, animam: Sate Virgine, parce;
> Fessaque jam terris cœli requiescat in arce."—(P. 13.)

P. 141, l. ult. *Dante*]

"Jura monarchiæ, superos, Phlegetonta, lacusque
Lustrando cecini, voluerunt fata quousque :
Sed quia pars cessit melioribus hospita castris,
Actoremque suum petiit felicior astris,
Hic claudor Danthes patriis extorris ab oris,
Quem genuit parvi Florentia mater amoris."—(P. 11.)

P. 141, l. ult. *Ariosto*]

"Ludovici Ariosti humantur ossa
Sub hoc marmore, seu sub hac humo, seu
Sub quicquid voluit benignus hæres,
Sive hærede benignior comes, seu
Opportunius incidens viator ;
Nam scire haud potuit futura ; sed nec
Tanti erat vacuam sibi cadaver
Ut urnam cuperet parare vivens,
Vivens ista tamen sibi paravit,
Quæ scribi voluit suo sepulchro,
Olim si quod haberet is sepulchrum :
Ne cum spiritus, hoc brevi peracto
Præscripto spacio, misellus artus,
Quos ægrè antè reliquerat, reposcet ;
Hac et hac cinerem hunc et hunc revellens,
Dum noscat proprium, diu vagetur."—(P. 157.)

P. 142, l. 17. *desipiency*] All former edd. have *decipiency*, but no doubt *desipiency* (that is *desipientia*,) is the word used by Browne. There does not appear to be any such word as *decipientia*. See below, p. 151, l. 14.

P. 143, l. 21. *Democritism*] All the editions except Wilkin's (T, X) have *Democratism*, which is evidently a clerical or typographical error for *Democritism*, i.e. the laughing philosophy of Democritus.

P. 144, l. 1. *Not to fear Death, &c.*] *Summum nec metuas diem nec optes.* [Martial, *Epig.* x. 47, l. ult.] (Note in T.)

P. 144, l. 6. *the second life of Lazarus*] Who upon some accounts, and tradition, is said to have lived thirty years after he was raised by our Saviour. *Baronius.* (Note in T.) Gardiner (W) refers to St. Epiphanius, *Hæres.* lxvi. c. 39. See above, p. 297, l. 8, &c.

P. 144, ll. 13, 14. *death . . . the sting . . . of sin*] perhaps a confused recollection of 1 Cor. xv. 56. *The sting of death is sin.*

P. 144, l. 26. *to desire, &c.*] In the speech of Vulteius in

Lucan [*Phars.* iv. 486] animating his souldiers in a great struggle to kill one another: —

Decernite lethum,
Et metus omnis abest, cupias quodcunque necesse est.

All fear is over, do but resolve to die,
And make your désires meet necessity.

(Note in *t*.)

P. 146, l. 25. The rest of the *Letter* is omitted by Crossley in Θ, but not in Λ.

P. 146, l. ult. The rest of the *Letter* is omitted by Wilkin (τ) and Gardiner (w).

P. 147, l. 1. *Tread softly, &c.*] All the remaining sections, with the exception of a few sentences, are found in the *Christian Morals*; the references to the pages are given in the margin. Whatever explanatory notes are required will be found appended to the *Christian Morals*.

P. 147, l. 1. *funambulous track*] In the parallel passage (p. 161, l. 2) the word is *funambulatory*, which would be more applicable to a *person* than to a *track*. Hence (if we suppose that Sir T. B. deliberately altered the word when transcribing the passage, as considering *funambulous* to be more correct,) we may perhaps infer that the *Letter to a Friend* was written *after* the *Christian Morals*. See below on p. 162, l. antep.

P. 147, l. 8. *obscure and closer*] Crossley (Λ) has *obscurer and closer*, but Γ, Δ have *obscure and closer*, and so also below, p. 163, l. 6. In the same way Sir T. B. has at p. 90, l. pen. *learned and best*, where we might have expected *most learned*.

P. 148, l. 3. *Manillia*] So spelled also below, p. 161, l. ult.

P. 148, l. 25. *mite*] Γ, Δ, Λ have *mitre*, but *mite* is undoubtedly the true reading. See below, p. 163, l. 22.

P. 149, l. 17 *boxeless unto themselves*] below, p. 164, l. pen., it is *boxeless unto others*, which is probably the true reading.

P. 150, l. 4. *natural*] below, p. 165, l. pen., it is *almost natural*, which is probably the better reading.

P. 150, l. 9. *what thou may'st be*] below, p. 166, l. 4, *what* is omitted, which seems the true reading, unless we change *w* into *t* and read *that*.

P. 151, l. 2. *motions*] below, p. 166, l. 19, it is *motives*, which is probably the true reading.

P. 151, l. 14. *resipiscency*] This (from *resipiscentia*) is undoubtedly the word used by Browne, which was carelessly printed *recipiscency*, after his death. (See above, p. 142, l. 17.) There is no such word as *recipiscentia*.

P. 153, l. 15. *of designs*] all the edd. have *to designs*, which has been corrected from the parallel passage, p. 171, l. 3.

P. 153, l. 19. *actions*] below, p. 171, l. 7, it is *vehement actions*, which seems the better reading.

P. 153, l. 22. *Zeno's King*] Γ, Δ have *Zeno, King*, which Crossley (Λ) corrects. See below, p. 171, l. 11.

P. 154, l. 4. *unto thyself*] at p. 162, l. 23, it is *within thyself*.

P. 154, l. 7. *propriety*, Γ, and so below, p. 170, l. 5; *property*, Δ, Λ.

P. 154, l. 20. *erect*] at p. 170, l. 24, it is *adapt*.

P. 154, l. 28. *times*] at p. 231, l. 8, it is *time*, which seems the better reading.

P. 154, l. ult. *in us*] at p. 231, l. 12, it is *of us*.

P. 159, l. 2. David, fourth Earl of Buchan, had married Mrs. Littelton's niece, Frances Fairfax, the daughter of her sister Anne. (See Wilkin's *Supplemental Memoir of Sir T. B.*, in *Works*, vol. i. pp. liii., lxiv., lxvi., ed. Bohn.)

P. 159, l. ult. Elizabeth Littelton was the wife of George, youngest son of Sir Thomas Littelton, one of the ancestors of the present Lord Lyttelton. (See Wilkin's *Suppl. Mem.* p. lxiv.)

P. 160, l. 6. *who lived with her father when it was composed by him*] This fact will not much help us to determine the date of the *Christian Morals*, as she did not leave her father's house till 1680, or about two years before his death (See Wilkin's *Supplem. Mem.* p. lxiv.), and there is reason to believe that this work was written about ten years before that date.

P. 160, l. 17. *Arch-Bishop of Canterbury*] Abp. Tenison, when Vicar of St. Martin's-in-the-Fields, London, had edited some of Sir T. B.'s works.

P. 161, l. 1 Of the first nineteen sections all except three (§§ 6, 12, 17) are found in the latter part of the *Letter to a Friend*, in the margin of which are given the references to the pages of the *Christian Morals*.

The marginal abstract of the different sections is taken (with a few alterations) from Peace's edition (V).

P. 161, l. 15. *sincere erudition*] ἀληθινὴ Παιδεία, cap. 15. There are in this section several other allusions to the *Pinax*,

viz, *narrow gate, asperous way, purifying potion*, &c. (See capp. 18, 19.)

P. 161, l. 17. *hull*] Ξ has *hall*, which was corrected in Π.

P. 161, l. ult. *from Lima to Manillia*] "Through the Pacifick Sea, with a constant gale from the East." (Note in Γ.)

P. 161, l. ult. *Manillia*] So spelled also above, p. 148, l. 3.

P. 162, l. 5. *in Lyons Skins*] *i.e.* in armour, in a state of military vigilance. One of the Grecian chiefs used to represent open force by the lion's skin, and policy by the fox's tail. (Note in Π.)

P. 162, l. 15. *an ovation*] "a petty and minor kind of triumph." (Note in Γ and Ξ.)

P. 162, l. 23. Wilkin gives in a note, as a fitting continuation to this section, the following extract from MS. *Sloane*, 1848 :—"To restrain the rise of extravagances, and timely to ostracise the most overgrowing enormities, makes a calm and quiet state in the dominion of ourselves; for vices have their ambitions, and will be above one another. But, though many may possess us, yet is there commonly one that hath the dominion over us; one that lordeth over all, and the rest remain slaves unto the humour of it. Such towering vices are not to be temporally exostracised, but perpetually exiled; or rather to be served like the rank poppies in Tarquin's garden, and made shorter by the head; for the sharpest arrows are to be let fly against all such imperious vices, which, neither enduring priority or equality, Cæsarean or Pompeian primity, must be absolute over all; for these opprobriously denominate us here, and chiefly condemn us hereafter, and will stand in capital letters over our heads as the titles of our sufferings."

P. 162, l. 28. *Cato*] "The Censor, who is frequently confounded (and by Pope amongst others,) with Cato of Utica." (Note in Π.) But Pope here is right, and the Annotator is himself in error. The confusion as to the principal actor in this scandalous transaction dates from the time of Tertullian, who (says Bayle, art. *Hortensius*, note N.) "attribue à Caton le Censeur ce qu'il fallait attribuer à Caton d'Utique. (*Apolog.* c. 30.)" See the whole story in Plutarch, *Cato Min.*, capp. 25, 52.

P. 162, l. antep. *Sisters of Darius*] It was not the *Sisters* of Darius, but his *daughters*, who were taken prisoners at the battle

of Issus; and so it is stated above, p. 148, l. 21. (See Justin, *Hist.*, xi. 9, and other authorities.) From this discrepancy it may be inferred, (though not of course with absolute certainty,) that the *Christian Morals*, which contain the error, were written earlier than the *Letter to a Friend*, in which it is found corrected.

P. 162, l. ult. *Origen*] "Who is said to have mutilated himself." (Note in Γ and Ξ.)

P. 163, ll. 1, 22. *loose*] This is not a mere printer's mistake for *lose*. See below, p. 186, l. 6, and the Index.

P. 164, l. 3. *Charon expects no more, &c.*] viz. one obolus from each soul ferried across the Styx.

P. 164, l. 19. *fear not, &c.*] In one of Browne's Common Place Books (vol. iv. p. 379, ed. Wilkin) there is this passage:—"*Question.* Why do you give so much unto the poor? *Answer.* I have no less for what I give unto the poor, and I am also still indebted to them."

P. 164, l. 21. *Ides*] The ides were the time when money lent out at interest was commonly repaid. So Horace, *Epod.* 2, in fine:—"Fœnerator Alphius | Suam redegit Idibus pecuniam; | Quærit Calendis ponere." (Note in Π.)

P. 165, l. 4. *appertinance*] So spelled in Ξ; elsewhere, *appurtenance*.

P. 165, l. 19. *their own death . . . . themselves*] Above, p. 149, l. 11, it is *our own death . . . . ourselves*, which is the better reading.

P. 165, l. 27. *Stand magnetically*] That is, with a position as immutable as that of the magnetical axis, which is popularly supposed to be invariably parallel to the meridian, or to stand exactly north and south. (Note in Π.)

P. 165, l. 28. *where . . . . thee*] All former edd. have *when . . . . there*, which is hardly sense, and should no doubt be corrected by p. 149, l. pen.

P. 166, l. 8. *the best of the bad, &c.*] "Optimi malorum pessimi bonorum." (Note in Ξ.)

P. 166, l. 11. *consequence*] above, p. 150, l. 25, we find *consequences*, which seems the better reading.

P. 166, l. pen. *Virtues and Vices*] Wilkin gives the following extract from MS. *Sloane*, 1847:—"Think not modesty will never gild its like; fortitude will not be degraded into

audacity and foolhardiness; liberality will not be put off with the name of prodigality, nor frugality exchange its name with avarice and solid parsimony, and so our vices be exalted into virtues."

P. 167, l. 5. *a new Ethicks*] later edd. omit *a*, but without any necessity.

P. 167, l. 12. *more than eight will escape*] Alluding to the flood of Noah. (Wilkin.)

P. 168, l. 7. *the short madness*] "Ira furor brevis est." Horace, *Ep.* i. 2, 62. (Note in Γ.)

P. 168, l. 8. *Socrates*]

> "Dulcique senex vicinus Hymetto,
> Qui partem acceptæ sæva inter vincla cicutæ
> Accusatori nollet dare."
>
> Juvenal, xiii. 185 (quoted in Π).

P. 168, l. 13. *in Capricorn*] "Even when the days are shortest." (Note in Γ and Ξ.)

P. 168, l. 14. *in Ashes*] Above, p. 152, l. penult. it is, *in water*.

P. 168, l. 16. *Tower of Oblivion*] "Alluding unto the 'Tower of Oblivion' [*φρούριον τῆς Λήθης*] mentioned by Procopius [*De Bello Pers.* i. 5], which was the name of a Tower of Imprisonment among the Persians; whoever was put therein, was (as it were) buried alive, and it was death for any but to name him." (Note in Γ and Ξ.)

P. 168, l. 22. *without any reserve*] Above, p. 153, l. 3, it is, *without any reserve of hope*, which seems a better reading.

P. 168, l. 25. *one name with that unclean spirit*] viz. *ὁ διάβολος*, the calumniator. (Note in W.)

P. 168, l. antep. *Aristotle's true gentleman*] "See Aristotle's *Ethicks* [iv. 3], chapter *Of Magnanimity*." (Note in Γ and Ξ.)

P. 168, l. antep. *St. Paul's noble Christian*] Alluding probably to *Rom.* xiii.

P. 169, l. 14. *the Trisagion*] "Holy, holy, holy." (Note in Γ and Ξ.)

P. 169, l. 27. *devoured*] Wilkin adds this passage from one of the MSS.:—"Whether there hath not been a passage from the Mediterranean into the Red Sea, and whether the Ocean at first had a passage into the Mediterranean by the Straits of Hercules."

P. 169, l. ult. *Adraste and Nemesis*] "The powers of vengeance." (Note in Π.) But *Adrastea*, Ἀδράστεια, was not the name of a separate deity, but only a synonym or epithet of *Nemesis*. And therefore (as Sir T. B.'s learning was not only very extensive, but also in general very accurate,) it seems not improbable that he wrote, not *Adraste and Nemesis*, but *Adrastean Nemesis*. He is rather fond of this sort of epithets, as "Cæsarian conquest," 213. 12; "Ciceronian poets," 142. 3; "Homerican Mars," 213. 4; and it will be borne in mind that the *Christian Morals* were not published till after his death, and therefore not under his own supervision.

P. 170, l. 20. *one*] At p. 154, l. 16, it is *one temper*, which seems the better reading.

P. 170, l. antep. *an Epicycle*] An epicycle is a small revolution made by one planet in the wider orbit of another planet. The meaning is, "Let not ambition form thy circle of action, but move upon other principles; and let ambition only operate as something extrinsick and adventitious." (Note in Π.)

P. 170, l. antep. *and narrow circuit*] Above, p. 153, l. 10, it is, *or narrow circuit*, which appears the better reading.

P. 171, l. 11. *Zeno's King*] The Stoicks [here represented by their founder, Zeno,] illustrated their doctrines by describing an ideal personage, whom they called "The Wise Man"; and he (they said) was the only King, the only Dictator, the only Rich Man. See Cicero, *De Finib.* iii. 22; Horace, *Sat.* i. 3. (Note in W.)

P. 171 l. 26. *the wise man's wax*] Alluding to the story of Ulysses, who [*Odyss.* xii. 173] stopped the ears of his companions with wax when they passed by the Sirens. (Note in Π.)

P. 172, l. 27. *Let ephemerides, &c.*] Take note of God's mercies day by day, not merely every four years. (Note in W.)

P. 173, l. 3. *nor call for many hour-glasses*] That is, "do not speak much or long in justification of thy faults." The ancient pleaders talked by a *clepsydra*, or measurer of time [by water]. (Note in Π.)

P. 173, l. 17. *Thetas*] Θ, *a theta*, inscribed upon the judge's tessera, or ballot, was a mark for death [θάνατος], or capital condemnation. (Note in Π.)

P. 173, l. 18. *no nocent, &c.*] Alluding to Juvenal, [*Sat.* xiii. 2,] "Se | Judice nemo nocens absolvitur." (Note in Π.)

P. 174, l. 7. *though we behold our own blood*] that is, though we bleed when we are wounded, though we find in ourselves the imperfections of humanity. (Note in Π.)

P. 174, l. 7. *think ourselves the sons of Jupiter*] "As Alexander the Great did." (Note in Ξ.)

P. 174, l. 13. *but their perivel*] that is, only placed at a distance in the same line. (Note in Π.)

P. 174, l. 21. *wild horses of Plato*] Alluding to the famous myth in which Plato describes the soul under the figure of two winged horses (one black, the other white,) and a charioteer (*Phædrus*, pp. 246, 253).

P. 175, l. 19. *contingences*] So spelled in Ξ; other edd. have *contingencies*. See below p. 176, l. 3, *emergences*.

P. 175, l. 25. *the Laconism on the wall*] The short sentence written on the wall of Belshazzar. See Daniel, ch. v. (Note in Π.)

P. 176, l. 3. *emergences*] So spelled in Ξ; other edd. have *emergencies*. See above, p. 175, l. 19, *contingences*.

P. 176, l. 19. *Stand out of my sun*] This was the answer made by Diogenes to Alexander, who asked him what he had to request (Note in Π). See Plutarch's *Life of Alexander*, ch. 14.

P. 177, l. 23. *the Censor's Book*] The book in which the Census, or account of every man's estate, was registered among the Romans. (Note in Π.)

P. 178, l. 25. *temper*] Modern edd. have *tempers*, but without absolute necessity.

P. 179, l. 13. *generator*] Wilkin gives the following extract from MS. *Sloane*, 1885:—"But at this distance and elongation we dearly know that depravity hath overspread us, corruption entered 'like oil into our bones,' [Ps. cix. 17.] imperfections upbraid us on all hands, and ignorance stands pointing at us in every corner in nature. We are unknowing in things which fall under cognition, yet drive at that which is above our comprehension. We have a slender knowledge of ourselves, and much less of GOD, wherein we are like to rest until the advantage of another being; and therefore in vain we seek to satisfy our souls in close apprehensions and piercing theories of the Divinity even from the divine word. Meanwhile we have a happy sufficiency in our own natures, to apprehend His good will and pleasure; it being not of our concern or

capacity from thence to apprehend or reach His nature, the divine revelation in such points being not framed unto intellectuals of earth. Even the angels and spirits have enough to admire in their sublimer created natures; admiration being the act of the creature and not of GOD, Who doth not admire Himself." The last three sentences are also given by Wilkin among the "Extracts from Common Place Books," vol. iv. p. 388.

P. 179, l. 16, *for we consider not, &c.*] The next four sentences are found in one of Browne's Common Place Books (vol. iii. p. 355, ed. Bohn).

P. 179, l. 19. *Doria*] See "Extracts from Common Place Books," vol. iii. p. 355, ed. Bohn. The story is told by Cardan, *Encom. Pod.*, sub fin., p. 225, in *Opera*, tom. i. ed. 1663.

P. 180, l. 1. *Socrates and Cardan*] Socrates, and Cardan (perhaps in imitation of him,) talked of an attendant spirit or genius, that hinted from time to time how they should act. (Note in Π.)

P. 180, l. 8. *the Asphaltick Lake*] The Lake of Sodom; the waters of which being very salt, and therefore heavy, will scarcely suffer an animal to sink. (Note in Π.) See *Pseud. Epid.* vii. 15.

P. 181, l. 15. *bring not Orontes into Tiber*] "In Tiberim defluxit Orontes," *Orontes has mingled her stream with the Tiber*, says Juvenal [*Sat.* iii. 62], speaking of the confluence of foreigners to Rome. (Note in Π.)

P. 181, l. 29. *thou hast an alarum in thy breast*] The motion of the heart, which beats about sixty times in a minute; or [rather] the motion of respiration, which is nearer to the number mentioned. (Note in Π.)

P. 182, l. 14. *twenty thousand miles*] More correctly twenty-*five* thousand.

P. 182, l. 18. *walk with leaden sandals*] Referring probably to the ἴχνος μολύβδινον and ὑποδημάτιον μολύβδινον mentioned by Hippocrates, *De Arte*, § 62, tome iv. p. 266. ll. 6, ult., ed. Littré.

P. 183, l. 2. *others obliquely*] Π has a comma at *obliquely*, which is followed by Wilkin (T); Peace (V) and Gardiner (W) place it after *others*, which seems the better position for it. In Ξ there is no comma after either word, and this punctuation is

adopted in the text, that the reader may be free to read the sentence as he pleases.

P. 183, l. 5. *Hic niger*] "Hic niger est, hunc tu, Romane, caveto." Horace [*Sat.* i. 4, 85]. (Note in Ξ.)

P. 183, l. 10. *uncharitableness*] Wilkin gives in a note the following passage from MS. *Sloane*, 1847:—"They who thus closely and whisperingly calumniate the absent living, will be apt to strayn their voyce and to be loud enough in infamy of the dead; wherein there should be a civil amnesty and an oblivion concerning those who are in a state where all things are forgotten; but Solon will make us ashamed to speak evil of the dead, a crime not actionable in Christian governments, yet hath been prohibited by Pagan laws and the old sanctions of Athens. Many persons are like many rivers, whose mouths are at a vast distance from their heads; for their words are as far from their thoughts as Canopus from the head of Nilus. These are of the former (?) of those men, whose punishment in Dante's *Hell* [c. xx.] is to look everlastingly backward. If you have a mind to laugh at a man, or disparage the judgment of any one, set him a talking of things to come, or events of hereafter contingency; which elude the cognition of such an [*as?*] arrogate the knowledge of them, whereto the ignorant pretend not, and the learned imprudently faill; wherein men seem to talk but as babes would do in the womb of their mother, of the things of the world which they are entering into."

P. 183, l. 12. *plaudite*] *Plaudite* was the term by which the ancient theatrical performers solicited a clap. (Note in Π). Wilkin (r) has *plaudit*,—possibly by mistake,—but Bohn's reprint (x) has the same word.

P. 183, l. 17. *Bless not thyself, &c.*] "As Socrates did. Athens, a place of learning and civility." (Note in Ξ.)

P. 184, l. 3. *Astræa*] "Astræa, Goddess of Justice and consequently of all virtue." (Note in Ξ.)

P. 184, l. 15. *a hand to burn*] Like Mutius Scævola [Livy, ii. 12.] (Note in Π.)

P. 185, l. 10. *the strength of delight is in its rarity*] "Voluptates commendat rarior usus." [Juvenal, *Sat.* xi. ult.] (Note in Π.)

P. 185, l. antep. *Epicurus himself, &c.*] In another place (*Works*, vol. iv. p. 306, ed. Wilkin) Sir T. B. says, "a centum

aviculis unâ patellâ congestis esurit Æsopus, oleribus et caseo satiatur Epicurus." The personal simplicity and frugality of the Philosopher are well known, and are specially commended by Sir T. B. in *Pseud. Epid.* vii. 17, § 8. The *Cytheridian cheese* noted in the text comes from Diogenes Laërtius (x. 6, § 11), *the dish of onyons* perhaps from Juvenal (xiii. 123): probably there is no ancient writer who mentions *both* these simple luxuries.

P. 185, l. penult. *Jupiter's brain*] "*Cerebrum Jovis*, for a delicious bit." (Note in Ξ.) In another place (*Works*, vol. iv. p. 307, ed. Wilkin), Browne says, "cum quidquid delicatulum, est *cerebrum Jovis* [veteres] dicerent." See Athenæus, *Deipnos*, xii. 9, p. 514. Διὸς ἐγκέφαλος.

P. 185, l. ult. *Cytheridian cheese*] This should be *Cythnian*, but the mistake is not Sir T. B.'s, for the old reading in Diogenes Laërtius (*Vit. Philos.* x. 6, § 11) was τυροῦ κυθρίδου, a word without meaning, which in the best modern edd. is corrected to Κυθνίου, the island of Cythnus being famous for its cheese. (See Smith's *Dict. of Gr. and Rom. Geogr.*)

P. 185, l. ult. *tongues of nightingales*] A dish used among the luxurious of antiquity. (Note in Π.)

P. 186, l. 5. *Metellus*] "Metellus his riotous pontificial supper, the great variety whereat is to be seen in Macrobius" [*Saturn.* ii. 9.] (Note in Ξ.) It is more probable that the supper was not given by Metellus Pius, but only minutely recorded by him.

P. 186, l. 8. *Nero*] "Nero in his flight. Sueton." [*Vit. Neron.* c. 48.] (Note in Ξ.)

P. 186, l. 10. *his snowed water*] See Pliny, *Hist. Nat.* xxxi. 23.

P. 186, l. 11. *Calda*] "Caldæ gelidæque minister." (Note in Ξ.) "Tepid water, with which the ancients tempered their wine." (Note in W.)

P. 186, l. 30. *Quotation mistakes, &c.*] Most of the remainder of this Section is found in the "Extracts from Common Place Books" (vol. iii. p. 350. Bohn's ed.)

P. 187, l. 3. *De Gloria*] The mistake was pointed out by Aulus Gellius, *Noct. Att.* xv. 6. See Homer, *Il.* vii. 89.

P. 187, l. 4. *ascribed*] In the "Extracts" it is *ascribeth*, and the *present* tense is used below, *mistaketh, seems*, ll. 6, 8; but Sir T. B. probably altered the tense, in consideration of the "De Gloria" being a lost work, of which only a few fragments remain.

P. 187, l. 5. *Plautus*] Somewhere in the *Amphitruon*.

P. 187, l. 7. *Who would have, &c.*] Instead of this sentence, the "Extracts" have the following:—"Pliny, who was well seen (?) in Homer, denieth the art of picture in the Trojan War [*Hist. Nat.* xxxv. 6], whereas it is plainly said (*Il.* Σ. 483) that Vulcan engraved in the arms of Achilles the earth and stars of heaven."

P. 187, l. 8. *Apollinaris Sidonius*] See *Carm.* i. (ix.) 20. (ed. Paris, 1879.)

P. 187, l. 16. *I shall not presently say*] The "Extracts" insert the following:—"he was but a weak historian because he commonly exemplified in Cæsar Borgia and the petty princes of Italy; or that he," &c.

P. 187, l. 26. *To begin, &c.*] This and the following sentence are found in the "Extracts," vol. iii. pp. 354, 355, ed. Bohn.

P. 187, l. 27. *Trismegistus*] "In *Tabula Smaragdina*." (Note in Ξ.)

P. 187, ult. *Scaliger, &c.*] See *De Subtil. ad Card., Exerc.* 236, § 1. The passage is amusing:—"Pulcherrimum ais Psittacum. . . . . Nihil (inquam,) pulchri præter oculos. Caput excrevit supra modum, indecora magnitudine. Rostrum fœdum. Crura fœdissima. Lingua nihil turpius. Quinetiam fuscis, sive cineritiis color tristis, nitor nullus," &c.

P. 188, ll. 9, 15. *Falsehood and Truth, &c. Many things are known, &c.*] See "Extracts," vol. iii. pp. 354, 351, ed. Bohn.

P. 188, l. 21. *Sibyl's leaves*] On which the Sibyl wrote her oracular answers. (Note in Π.) Virgil, *Æn.* iii. 444.

P. 188, l. 23. *apparences*] altered in recent edd. to *appearances*.

P. 188, l. 30. *the genealogy of Hector*] Alluding probably to the mythological questions with which the Emperor Tiberius used to puzzle his grammarians, "Quæ Mater Hecubæ?" &c. (See Sueton. *in Vita Tiber.* c. 70.)

P. 188, l. antep. *King of France*] "Lewis the Eleventh. *Qui nescit dissimulare, nescit regnare.*" (Note in Ξ.) Jeremy Taylor quotes this saying in his *Sermons* (vol. iv. p. 531, Eden's ed.), and the editor calls it in his note, "a proverb of the Emperor Sigismund (Æneas Sylv. *In Panorm.* lib. i. procem. § 17, p. 473, in *Opera*, ed. Basil. 1571) adopted by Louis XI. of France, who

would allow his son to learn no Latin but those five words; says Paulus Æmylius, *De Reb. Gest. Franc.* lib. x. p. 358." ed. Basil. 1601.

P. 189, l. 31. *that obscured Virgin*] viz. *Truth;* alluding to the saying that Truth lies hid at the bottom of a well.

P. 190, l. 4. *Pythagoras*]

> "Ipse ego (nam memini,) Trojani tempore belli,
> Panthoides Euphorbus eram." [Ovid. *Metam.* xv. 160.]

(Note in Ξ.)

P. 190, l. 6. *six thousand*] The word "years" has probably been omitted by mistake. See Note on p. 72, l. 27.

P. 190, l. 10. *Tully's Elizium*] "Who comforted himself [*De Senect.* cap. ult.] that he should there converse with the old Philosophers." (Note in Ξ.)

P. 190, l. 24. *to sing the same song*] "Cantilenam eandem canis." (Terence, *Phorm.*, iii. 2, 10.)

P. 190, l. ult. *Who would imagine, &c.*] This sentence, and also some others at the end of this section, are to be found in the "Extracts," vol. iii. p. 355, ed. Bohn.

P. 191, l. 3. *Some negros, &c.*] "Mandelslo." (Note in Ξ.) His travels were translated into English and published in 1662, so that the *Christian Morals* were written later than that date.

P. 191, l. 24. *self-reflexions and God's mercies*] In the "Extracts" it is *contemplation and philosophy.*

P. 191, l. antep. *the first day, &c.*] "Primusque dies dedit extremum." [Seneca, *Œd.* 988.] (Note in Ξ.)

P. 192, l. 11. *few men, &c.*] Instead of this sentence, MS. *Sloane*, 1874, has the following, which is given by Wilkin in a note: — "Persons, sects, and nations, mainly settling upon some Christian particulars, which they conceive most acceptable unto God, and promoting the interest of their inclinations, parties and divisions: every one reckoning and preferring himself by the particulars wherein he excelleth, and decrying all others, though highly eminent in other Christian virtues."

P. 192, l. 16. *the world*] The same MS. adds, "whereas, if men would not seek themselves abroad; if every one would judge and reckon himself by his worst, and others by their best parts; this deception must needs vanish, humility would gain ground, charity would overspread the face of the Church, and the fruits

of the Spirit not be so thinly found among us. This was the imperfection," &c.

P. 194, l. 29. *Cupid, &c.*] The rest of this section is found in the "Extracts from Common Place Books" (vol. iii. p. 352, ed. Bohn), but without any variation of importance.

P. 195, l. 31. *beginnings*] Wilkin gives in a note the following from MS. *Sloane*, 1874:—"Wisely stopping about the meridian of their felicities, and unwilling to hazard the favours of the descending wheel, or to fight downward in the setting arch of fortune.

> 'Sic longius ævum
> Destruit ingentes animos, et vita superstes
> Fortunæ. Nisi summa dies cum fine bonorum
> Affluit, et celeri prævertit tristia letho,
> Dedecori est fortuna prior. Quisquamne secundis
> Tradere se fatis audet, nisi morte parata?'

Lucan, 7." [viii. 27.]

P. 195, l. pen. *forgetting the very essence of Fortune, &c.*] See the story of Polycrates and Amasis. Herod. iii. 40 sq. (Note in W.)

P. 196, l. 6. *first quadrate*] that is, in the first part of our time, alluding to the four quadratures of the moon. (Note in Ff.)

P. 196, l. 10. *to become acutely miserable, &c.*] Alluding probably to Dante's lines,

> "Nessun maggior dolore
> Che ricordarsi del tempo felice
> Nella miseria."—(*Inferno*, v. 121.)

or perhaps the earlier words of Boethius (quoted by Cary in his note on the above passage), "In omni adversitate fortunæ infelicissimum genus est infortunii, fuisse felicem." (*De Consol. Philos.* ii. 4.)

P. 196, ll. 14—18. *And this . . . . state of Hell*] Instead of this passage, MS. *Sloane*, 1874, has the following, which is given by Wilkin in a note:—"And this is the observable course: not only in this visible stage of things, but may be feared in our second beings and everlasting selves; wherein the good things past are seconded by the bad to come: and many to whom the embraces of fortune are open here, may find Abraham's arms shut unto him hereafter; which wakes

serious consideration, not so much to pity as envy some men's infelicities, wherein, considering the circle of both our beings, and the succession of good unto evil, tyranny may sometimes prove courteous, and malice mercifully cruel. Wherein, notwithstanding, if swelling beginnings have found uncomfortable conclusions, it is by the method and justice of Providence equalizing one with the other, and reducing the sum of the whole unto a mediocrity by the balance of extremities; that in the sum the felicities of great ones hold a truth and parity with most that are below them; whereby the minor favorites of fortune which incur not such sharp transitions, have no cause to whine, nor men of middle fates to murmur at their indifferences.

"By this method of Providence the Devil himself is deluded; who maligning us at all points, and bearing felicity from us even in this earthly being, he becomes assistant unto our future happiness and blessed vicissitude of the next. And this is also the unhappiness of himself, who, having acted his first part in Heaven, is made sharply miserable by transition, and more afflictively feels the contrary state of hell."

P. 196, l. 23. *memorandums*] This sentence is thus continued in MS. *Sloane*, 1874:—"Whereof I, that have not seen the sixtieth part of time [see note on p. 222, l. 2], have beheld great examples. Than the incomparable Montrose no man acted a more fortunate part in the first scene of his adventures; but courageous loyalty continuing his attempts, he quickly felt that Fortune's favours were out; and fell upon miseries smartly answering his felicities, which was the only accomplishment wanting before to make him fit for Plutarch's pen, and to parallel the lives of his heroic captains."

P. 196, l. 26. *see by extramission, without reception or self-reflexion*] An allusion to *bodily* sight, which in Sir T. B.'s words (*Pseud. Epid.* iii. 7, p. 257, ed. Bohn) "is made by reception, and not by extramission; by receiving the rays of the object into the eye, and not by sending any out." Here, on the contrary, men send out the rays of their moral vision and perception, but do not receive or take in any lesson for self-reflexion.

P. 197, l. 13. *necessary*] The following is given by Wilkin from MS. *Sloane*, 1874:—"Which is the amazing part of that

incomprehensible patience, to condescend to act over these vicissitudes even in the despair of our betterments: and how that omnipotent Spirit, that would not be exasperated by our forefathers above 1,600 years, should thus lastingly endure our successive transgressions, and still contend with flesh; or how He can forgive those sins which will be committed again, and accept of repentance, which must have after-penitences, is the riddle of His mercies.

"If God had not determined a settled period unto the world, and ordered the duration thereof unto His merciful intentions, it seems a kind of impossibility that He should have thus long continued it. Some think there will be another world after this. Surely God, who hath beheld the iniquity of this, will hardly make another of the same nature. And some wonder why He ever made any at all, since He was so happy in Himself without it, and self-sufficiently free from all provocation, wrath, and indignation, arising from this world, which sets His justice and His mercy at perpetual contention."

P. 198, pen. *one of the best-natur'd Kings of this Throne*] In connexion with this passage it will be interesting to bear in mind that Sir T. B. was knighted by Charles the Second on September 28, 1671, and that the *Christian Morals* were probably written about the same time.

P. 199, l. 18. *the experiment in Lucan and Seneca*] Seneca, having opened his veins, found the blood flow so slowly, and death linger so long, that he was forced to quicken it by going into a warm bath. (Note in Π.) See Tacitus, *Annal.* xv. 63, 70.

P. 199, l. 8. *strift*] All the edd. have *shift*, but in the parallel passage the word is *strift*, which is undoubtedly the true reading (see the note on p. 130, l. 16), and has accordingly been here introduced into the text, though without authority.

P. 199, l. 8. *we come*] In the parallel passage it is *we came*, which is perhaps the better reading.

P. 199, l. 22. *Ovid*] "Demito naufragium, mors mihi munus erit." [*Trist.* i. 2, 52.] (Note in Ξ.)

P. 199, l. ult. *Themistocles*] For the commonly assigned cause of the death of Themistocles, the Note in Ξ (probably Sir T. B. himself) refers to Plutarch's Life (cap. 31): an earlier authority for the belief is Aristophanes (*Equit* 84). Sir T. B.

might surely have expressed himself more strongly on the impossibility (?) of a man's drinking a sufficient quantity of bull's-blood to cause his death, though the belief in the poisonous character of this substance was certainly very general for many centuries. Any one who wishes to investigate the subject may consult Daremberg's *Etat de la Méd. entre Homère et Hippocrate*, p. 40 (Paris, 1869), and the note to his Oribasius, tome i. p. 645 (Paris, 1851).

P. 200, l. 3. *the state potion of his country*] viz. κώνειον, (*conium maculatum*, Linn.) hemlock. It is probable that Sir T. B. wrote *the state poison*, not *the state potion*. In one of the "Extracts from Common Place Books" (vol. iv. p. 424. ed. Wilkin) he speaks of "the common and *state poison* of Athens, made out of the hemlock, whereof a drachm of the juice inspissated was a sufficient dose."

P. 200, l. 4. *Socrates in Plato*] See the end of the *Phædon*.

P. 200, l. 9. *pummel of his sword*] "Wherein he is said to have carried something, whereby upon a struggle or despair he might deliver himself from all misfortunes." (Note in Ξ.) Juvenal says it was carried in a ring:—"Ille, | Cannarum vindex et tanti sanguinis ultor, | Annulus." [*Sat.* x. 165.] (Note in Π.)

P. 200, l. 14. *the Turkish Emperor*] "Solyman. [See Knolles,] *Turkish History*." (Note in Ξ.) The same (or a similar) story is mentioned by Jer. Taylor, *Duct. Dubit.* iii. 6 § 2, vol. x., p. 514. See also *Religio Medici*, ii. 12. p. 118.

P. 201, ll. 10, 11. *from all nations*] Gardiner (W) has *from whole nations*, which error is repeated in Y.

P. 202, ll. 8, 9. *Adam . . . Methuselah . . . Noah*] According to the common chronology Methuselah was contemporary with Adam for 243 years, and with Noah for 600 years.

P. 202, l. 21. *non-existent*] In MS. *Sloane*. 1848, this sentence concludes thus:—"The world is not half itself, nor the moiety known of its occurrences, of what hath been acted."

P. 203, l. 4. *he . . . who counterfeited thunder*] viz. Salmoneus. See Virgil, *Æn.* vi. 585. (Gardiner).

P. 203, l. 7. *Even Angels, &c.*] This sentence is found in two other places among Sir T. B.'s works, vol. iv. p. 74, note, and p. 388, ed. Wilkin (p. 308, l. 3, of this ed.).

P. 203, l. 15. *Trismegistus his circle*] Since the note on

p. 19, l. 7 was written the authorship of this sentence has been again discussed in *Notes and Queries*, 1880. "The sphere of Trismegistus" is mentioned in *Pseud. Epid.* vii. 3, where Wilkin gives the following note by Dean Wren:—"Trismegistus sayd God was a circle, whose center (that is, His presentiall and immutable essence, from whence all things have their beinge,) is every where, but His circumference (that is, His incomprehensible infinity,) is noe where."

P. 204, l. 18. *honest in a right line*] "Linea recta brevissima." (Note in Ξ.)

P. 205, l. 3. *the mother sins*] Pride, covetousness, lust, envy, gluttony, anger, sloth. (Note in Π.)

P. 205, l. 12. *Tree of Goa*] "*Arbor Goa de Ruyz*, or *Ficus Indica*, [more commonly called the *Banyan Tree*,] whose branches send down shoots which root in the ground, from whence there successively rise others, till one tree becomes a wood." (Note in Ξ.) Gardiner (w) refers to Pliny, *Hist. Nat.* xii. 5, and Milton, *Par. Lost*, ix. 1,100, &c.

P. 205, l. 29. *things below*] The following passage occurs here in MS. *Sloane*, 1847:- So mayst thou carry a smooth face, and sit down in contentation, without those cancerous commotions which take up every suffering, displeasing at things successful unto others, which the Arch-Disposer of all things thinks not fit for ourselves. To rejoice only in thine [own] good, exclusively to that of others, is a stiff piece of self-love, wanting the supplying oil of benevolence and charity."

P. 205, l. ult. *that inhumane vice*] Ἐπιχαιρεκακία. [See Aristotle, *Eth.* ii. 7, 15.] (Note in Ξ.)

P. 207, l. 23. *those wise men*, &c.] "Sapiens dominabitur astris." (Note in Ξ.)

P. 208, l. 19. *Adam's*] "Adam, thought to be created in the state of man, about thirty years old." (Note in Ξ.) See above, p. 63, l. 6.

P. 209, l. 3. *Attalus, his Garden*] "Attalus [the last King of Pergamus] made a garden which contained only venomous plants." (Note in Ξ.) See Justin, *Hist.* xxxvi. 4. Sir T. B. mentions this garden again in the *Garden of Cyrus*, ch. i. p. 499, ed. Bohn.

P. 209, l. 11. *with black sails*] Alluding to the story of Theseus, who had *black* sails when he went to engage the

Minotaur in Crete (Note in Π), and forgot to change them for *white* when he returned triumphant. (Plutarch, *Vit. Thes.* cc. 17, 22.) Or Sir T. B. might possibly have been thinking of the somewhat similar story told in connexion with the death of Sir Tristram. (See Brewer's *Dict. of Phrase and Fable.*)

P. 210, l. 1. *Pompey and his Sons*] "Pompeios juvenes Asia atque Europa, sed ipsum | Terra tegit Libyes." (Note in Ξ.) See Martial, *Epigr.* v. 74. The same allusion and quotation occur in the Epistle Dedicatory to the *Hydriotaphia.*

P. 210, l. 14. *Covarrubias*] "Don Sebastian de Covarrubias writ three Centuries of 'Moral Emblems' in Spanish. In the 88th of the second Century [fol. 188, Madrid, 1610] he sets down two faces averse, and conjoined *Janus-like;* the one a gallant, beautiful face, the other a death's head face, with this motto out of Ovid's *Metamorphoses*, [ii. 551] 'Quid fuerim, quid simque vide.'" (Note in Ξ).

P. 211, l. 17. *in a periscian state*] meaning, with shadows all round us. The periscii [περίσκιοι] are those, who, living within the polar circle, see the sun move round them, and consequently project their shadows in all directions. (Note in Π.)

P. 211, l. 24. *stuft with rubbidge*, &c.] Pliny in his description of the Colossus of Rhodes says, "vasti specus hiant defractis membris: spectantur intus magnæ molis saxa, quorum pondere stabiliverat constituens." (*Hist. Nat.* xxxiv. 18.)

P. 211, l. antep. *according to old dictates*] Alluding to Solon's warning to Crœsus, in Herodotus, i. 30.

P. 212, l. 4. *He swims in oyl*] which, being a light fluid, cannot support any heavy body. (Note in Π.)

P. 212, l. 15. *Historia Horribilis*] "A book so entituled, wherein are sundry horrid accounts." (Note in Ξ.) No doubt he means the book published by Henningus Grosius at Isleben in 1597, and republished in 1656, with the title:—"Tragica, seu tristium historiarum de pœnis criminalibus et exitu horribili eorum [&c. &c.] libri duo." It is a second part to his "Magica." Watt (*Biblioth. Britann.*) gives its title as "Horribiles Historiæ," probably the short name by which it was commonly known. Sir T. B. mentions it again near the end of *Pseud. Epid.* p. 440, ed. 1672.

P. 212, l. 15. *flay not thy servant for a broken glass*] referring

to the story of Vedius Pollio, who ordered a slave to be thrown into his pond to feed his lampreys, for happening to break a glass at supper. (Seneca, *De Irâ*, iii. 40.)

P. 212, l. 16. *nor pound him in a mortar who offendeth thee*] Anaxarchus was killed in this manner by Nicocreon, King of Cyprus. (Diogenes Laërtius, *Vit. Philos.* ix. 10 § 59.)

P. 213, l. 4. *like Homerican Mars*]

"Tu miser exclamas, ut Stentora vincere possis,
Vel potius quantum Gradivus Homericus."

(Note in Ξ.) See Juvenal, *Sat.* xiii. 112, alluding to Homer, *Il.* v. 858.

P. 213, l. 6. *Women do most delight in revenge*]

"Vindictâ
Nemo magis gaudet quam fœmina."

(Juvenal, *Sat.* xiii. 191.)

P. 213, l. 9. *with a soft tongue*, &c.] "A soft tongue breaketh the bone." Prov. xxv. 15. (Note in Ξ.)

P. 213, l. 19. *taught from Heaven*] MS. *Sloane*, 1847, has *not to be learned elsewhere.*

P. 213, l. 21. *make not an end, &c.*] The MS. has, *quiet one party, but leave unquietness in the other,—of a seeming friend making but a close adversary.*

P. 214, l. 2. *sleeps but like Regulus*] who was commonly said to have been put to death by want of sleep and other tortures, "vigiliis ac dolore." (Aurel. Victor, *De Vir. Illustr.* c. 40.)

P. 217, l. 30. *a cloud so big as a hand*] Alluding to 1 Kings xviii. 44, "There ariseth a little cloud out of the sea, like a man's hand."

P. 219, l. 26. *Olybius his urn*] "which after many hundred years was found burning under ground, and went out as soon as the air came to it." (Note in Ξ.) This story is mentioned also in the *Pseud. Epid.* iii. 21, vol. i. p. 327, ed. Bohn. For a curious discussion on these marvellous lamps, see Ozanam's *Philosophical Recreations*, by Hatton, vol. i. p. 496 (Wilkin). Jeremy Taylor mentions the subject on the authority of Licetus, *De Lucern. Antiq. Lucernis*, vol. i. p. lxvii. ; vol. iv. p. 481, ed. Heber.

P. 219, l. 30. *Call not Jove to witness*, &c.] "Jovem lapidem jurare," (Note in Ξ.) "quod sanctissimum jusjurandum est habitum." (Gellius, *Noct. Att.* i. 21, § 4.)

P. 220, l. 3. *the urn of the Prætor*] The vessel into which the ticket of condemnation or acquittal was cast. (Note in Π.)

P. 220, l. 5. *Osman*] "See the oath of Sultan Osman in his life, in the addition to Knolls his *Turkish History*," [p. 1383, ed. 1638.] (Note in Ξ.)

P. 220, l. 12. *by keeping their faith they swear*] "*Colendo fidem jurant.* Curtius" [vii. 8.] (Note in Ξ.)

P. 221, l. 21. *the Peripatus, Academy, or Porticus*] three Schools of Philosophy. (Note in Π.)

P. 221, l. 22. *a moralist of the Mount*] that is, according to the rules laid down in our Saviour's Sermon on the Mount. (Note in Π.)

P. 222, l. 2. *about the sixtieth part of Time*] What this exactly means is not quite clear, though none of the previous editors have thought it necessary to explain the expression. It seems to agree in a rough way with the "seventy or eighty years" mentioned at the beginning of this section; and Sir T. B. says (p. 314, l. 23), "I have not seen the *sixtieth* part of Time," when he was probably not quite seventy years old. But even *eighty* years multiplied by sixty only comes to 4,800, and this is far too short a period to have been assigned either to "Time," or to our Earth, even in the seventeenth century. Upon the whole it seems probable that Sir T. B. was thinking of the *six thousand* years, which he has mentioned several times before (see Note on p. 72, l. 27); but if so, it would have been more accurate to call a man's life "about the *eightieth* part of Time" than the "*sixtieth*." There is a similar expression below, p. 230, l. 17, &c.

P. 222, l. 27. *Orbity, &c.*] His riches may be to him a source of repentance and regret, because he has been deprived of all his natural heirs.

P. 223, l. 20. *Solomon's Maxims*] that all is vanity [*Eccles.* i. 2]. (Note in Π.)

P. 224, l. 16. *we come not*] Gardiner (W) has *we came not*, which is copied by Fields (Y); but there is no necessity for the change, though it is perhaps an improvement. See above, p. 130, l. 17, and p. 199, l. 8.

P. 225, l. penult. *When the Stoick sail*, &c.] "Vitam nemo acciperet, si daretur scientibus." Seneca. (Note in Ξ.)

P. 226, l. 8. *Cicero, &c.*] "Si quis Deus mihi largiatur ut

repuerascam et in cunis vagiam, valde recusem." Cic. *de Senect.* c. 23. (Note in Π.)

P. 227, l. 29. *accept of repentance, &c.*] This expression is found again, p. 315, l. 6.

P. 229, l. 9. *of Nero's mind*] See above, p. 100, l. 3. and Note.

P. 231, l. 3. *think every day the last*]

> "Omnem crede diem tibi diluxisse supremum,
> Grata superveniet quæ non sperabitur hora."

Horace [*Epist.* i. 4, 13] (Note in Π.)

P. 231, l. 8. *time to come*] Above, p. 154, l. 28, it is *times to come.*

P. 231, l. 12. *something of us*] Above, p. 154, l. ult., it is *something in us.*

P. 231, l. 17. *as we have elsewhere declared*] At the end of the *Hydriotaphia, or Urn Burial*, which was published in 1658.

P. 231, l. 19. *personally*] In *Hydriot.* it is *truly.*

P. 231, l. 20. *evolution*] In *Hydriot.* the word *liquefaction* is added.

P. 231, l. 22. *Spouse*] Here in *Hydriot.* is added *gustation of God.*

P. 231, l. 23. *according to Mystical Theology*, omitted in *Hydriot.*

P. 231, l. 25. *the world is in a manner over*] *Hydriot.* ha *the glory of the world is surely over.*

INDEX,

GENERAL AND GLOSSARIAL.

Those words which are not to be found in Latham's *Dictionary* (1876) *are marked with an asterisk* (*).

A, AN, before words beginning with *h* or *u*. (See note at p. 11, l. 13.) 45. 20; 50. 9; 52. 9; 53. 24; 81. 20; 99. 18; 115. 26; 145. 18; 146. pen.; 155. 6; 231. 16, 23, and elsewhere.

ABBREVIATED, *shortened*, 230. 7.

ABBREVIATURES, *abbreviations*, 175. 23.

ABEL, 68. 102.

ABERRATIONS (such), *such "monstrosity of opinions,"* 190. 29.

ABJECT, *mean*, 62. 22: MOST ABJECTEST, 107. 26.

ABLE TEMPER, *sound temperament or constitution*, 67. antep.

ABRAHAM, 30. 6; 89. 29: ABRAHAM'S ARMS, 313, ult.: BOSOM, 21. 11; 78. 16.

ABRUPT, *to break off*, 24. penult.; 211. 21. The part *abrupted* is found in *Pseud. Epid.* vi. 10. p. 182, l. 10. Bohn's ed.

ABSOLUTE (Lat. *absolutus*), *perfect*, 26. 4; 78. ult., in connexion with the words "imperfect" and "perfect" used just before. (See Dean Church's Glossary to Hooker, Book i.)

ABSTRACTED UNDERSTANDINGS, *refined, exalted*, 117. 30: ABSTRACTED AND ECSTATICK SOULS, "*freed from the ligaments of the body*," 118. 8.

ABYSS OF KNOWLEDGE, 22. 14; OF MERCIES, 82. 26.

ACADEMICKS, *followers of the old Academic (or Platonic) School of Philosophy*, 109. penult.

ACADEMY, used for *the Academic Philosophy*, 221. 21.

ACCEPTIONS, *acceptations*, 59. 22; 71. 8.

ACCESS, *a fit*, 10. 20 (see Note); *addition*, 33. 2 (see Note).

ACCESSARY OF (sub.), *a contribution towards, an appendix*, 110. 20.

ACCIDENT (in logic), 54. 19; 55. 15.

ACCOMPLISHMENTS, *fulfilments*, 214. 14.

ACCOUNT (IN CASTING), *in making a computation*, 73. 5 (see Note): TO COME SHORT IN ACCOUNT, *to be less in amount or value*, 93. 6.

ACCREW = *accrue*, 44. 8.
ACHILLES (the *swift-footed*, opposed to the *lame* Vulcan), used for *a person running swiftly and easily*, 221 6: his armour, 174. pen. (See PATROCLUS.)
ACKNOWLEDGE, *to recognise*, 234. 8.
ACKNOWLEDGMENTS, *thanks*, 175. 19: 183. 18.
ACQUAINT WITH, *to bring to mind, to inform of*, 28. 16.
ACQUESTS, *acquisitions*, 188. 25
ACQUITMENTS, *acquittals*, 197. 23.
ACTION, *agency, operation*, 63. 12.
ACTIONABLE, *punishable*, 309. 12.
ACTIUS (or ATTIUS, or ATTUS,) NAVIUS, HIS RAZOR, referring to the story of his cutting through the whetstone (Livy, i. 36), 99 3.
ACTIVES, used substantively for *active principles*, 51. 11.
ACTUATE A VISION, *to bring into action or effect the faculty of seeing*, 217. 10.
ACTUS PERSPICUI, Aristotle's definition of *light*, 19. 13. (See Note at p. 19. l. 11).
ADAM, counted by some to have been an hermaphrodite, 38. 13; to have been thirty years old at his creation, 63. 6 (cf. 208. 19): called THE MAN WITHOUT A NAVEL, 114. 26 (see Note): mentioned, 40, 61, 68, 76, 84, 89, 95, 102, 108, 113, 118, 172, 179, 202, 225, 226.
ADDITIONARY, *additional, continually added*, 219. 8.
ADIEU UNTO THE WORLD, *a farewell*, 119. 3.
ADJUNCT (sub.), *something added to, united with*, 18. ult.: 57 18.
ADMONISHED INTO VIRTUE, 100. 30. (Comp. CHRISTIANLED, PUNISHED, RAILED.)
ADOLESCENCE, *the second of the four periods of human life*, 207 pen.
ADRASTE, 169, ult. (See Note.)
ADUMBRATION, *a faint sketch, like that which shadows afford of the bodies which they represent*, 19. 16 (found also in the *Garden of Cyrus*, vol. ii. 551. 18. Bohn's ed.).
ADVANCED (BETTER) JUDGMENTS, *more enlightened, improved*, 109. 26.
ADVANTAGE, *to benefit*, 4. 24: HAVE AN ADVANTAGE OF, *to be aided in*, 135. ult.
ADVENTURE, *to venture, risk*, 164. 24: ADVENTURE AT, *to attempt*, 190. 24.
ADVENTUROUS (THAT BOLD AND) PIECE OF NATURE, 27. 5: perhaps meaning, that man is formed on so daring and marvellous a plan, that "he that studies wisely" meets with as many intellectual *adventures* in the investigation as the "prodigies" found by the traveller in "Africa."
ADVERTISE, *to forewarn*, 207. 5: *to inform*, 253. 12.
ADVISOES (Ital. *avviso*), *admonitions*, 34. 2.
ÆLIAN, 37. 9: his *Hist. Anim.* and *Var. Hist.* "contain many things suspicious, not a few false, some impossible." (*Pseud. Epid.* i. 8. § 6.)
ÆNIGMAS AND RIDDLES, 17. ult.
ÆQUILIBRIOUSLY, *with equality of weight*, 188. 10.
ÆSON'S BATH, used for *a means of restoring youth*, 67 27.
AFFECT, *to have a liking for*, 104 ult.: 111, 11.
AFFECTION, *influence:* OF TIME, PLACE, AND MOTION, 56. 29: OF OUR SENSES, 122. 21.
AFFECTIONS, *qualities, properties*, 58. 24: 71 7: *passions, see imag-*

67. 20: abstract for concrete: VULGAR AFFECTIONS, that is, *men of vulgar affection*, 103. 16. (See Note on p. 8, l. 29.)
AFFLICTIVE, *painful*, 179. 18. AFFLICTIVELY, *painfully*, 196. 17: 314. 20.
AFFORD, *to allow*, 12. 18. The same expression is used by Addison (quoted by Johnson in *Nincompoop*)—"An old nincompoop, a dotard, a nincompoop, is the best language she can *afford* me."
AFRICA, 87. 137. 194: used for *a country full of prodigies*, 27. 4 AFRICAN CHURCHES, 10. 22.
AFTER (adv.), *afterwards*, 95. 28: (prep.) *in accordance with*, 146. 24. Used in composition (or rather in *quasi*-composition), as in the following instances, in the printing of which (as might be supposed) there is no uniformity in the old editions:—AFTER CONSIDERATIONS, 188. 22: AFTER-COURSE OF HIS LIFE, 191. 2: AFTER-GRAVE, *a second or later death, subsequent to his own*, 140. 28: AFTER PENITENCES, 227. 30: 315. 7: AFTER TIMES, 189. 25.
AGREEABLE UNTO, *conformable unto*, 104 22.
AGREES TO ITS OWN HUMOUR, *suits, is agreeable to*, 86. 21: AGREE NOT UNTO THE COPY, *does not correspond with, resemble*, 96. 17.
AGUES (QUARTAN), more common and mortal than formerly, 136. ult.: 137. 3. (See Note.)
AHAB, King of Israel, men joined as a specimen of wickedness, 178. 13.
AIRY NOTIONS, *incorporeal, unsubstantial*, 127. ult.: AIRY SUBTLETIES IN RELIGION, *light as air, inappreciable*, 17. 23.
AJAX, mentioned, 187. 4.
ALARUM (sub.), applied to conscience, 121. 29: THE LAST ALARUM, *the last trump*, 15. 8:—(verb) *to arouse*, 128. 21.
ALCORAN (*al-Coran, the Koran*) contains in it vain and ridiculous errors, 41. 20. See *Pseud. Epid.* i. 5.
ALEMAN, *German*, his character, 99. penult.
ALEXANDER THE GREAT, 45. 85. 87: his self-restraint, 148, 162; used for *a rich person*, 164. 3.
ALEXANDRIA, LIBRARY OF, 42. 15.
ALLOW, *to approve*, 65. 23.
ALLOY, *composition* (?), rendered *materia* in the Latin trans., 122. 5: *mixture of baser metal*, 178. 25
ALMANACKS, 112. 17.
ALPHABET OF MAN, *the earliest rudiments in the study of man*, 116. 17.
ALTERABLE BODIES, *capable of being changed*, 76. 12.
ALTITUDE, perhaps used metaphorically in the astronomical sense of *elevation of any of the heavenly bodies above the horizon*: DO ERR IN MY ALTITUDE, *do not understand my height of excellence*, 115, penult.: TO TAKE THE ALTITUDE OF THYSELF, *to contemplate thine own excellencies*, 168. 7: TO TAKE THE TRUE ALTITUDE OF THINGS, *to estimate them at their real value*, 145 22.
ALTITUDO (O), 17. antep. (See Note)
AMAZEDLY TO FLY, *contended with alarm*, 63. 2.
AMBIDEXTROUS UNTO BAD ACTIONS, *skilful with both hands, too clever* (opposed to *sinistrous unto good*). 224. 5.
AMBITIONS, used for *ambitious men*, abstract for concrete, 171 5. (See Note at p. 22.) VICES HAVE THEIR AMBITIONS, 303 18. Used in the same way in *Hydriot*, ch. 5. p. 42, l. 32, ed. Bohn.
AMBULATORY (MORALITY IS NOT) *is not changeable*, 166 ult.

AMERICA, 137; how originally stocked with animals, 39.
AMPHIBIOUS (THAT) PIECE, 55. 22, viz. *Man*, called also THAT GREAT AMPHIBIUM, as being *a creature fitted for living in two worlds*, 56. 10
AMPHIBOLOGY, *amphibologia*, contracted form of ἀμφιβολολογία, *a phrase susceptible of a double meaning*, 72. penult. Used also in *Pseud. Epid* i. 4, p. 27. Bohn's ed.
AMPLITUDE OF GOODNESS, *vastness*, 192. 12.
AMULET, *something worn as a preservative from all kinds of evil*, e.g. *from disease*, 131. 3: REMINISCENTIAL AMULETS, *tokens worn by way of monition*, 210. 13; WHO VERIFY THEIR AMULETS, viz. *by avoiding evil and sin*, 210. 28.
AMUSE, *to engage the attention*, 135. 11: 196. 25.
ANAGRAMS (THOSE RIDICULOUS), 271. ult.
ANARCHY, *a state in which there are no degrees of priority*, 89. 4.
ANATOMY, 59. 30: ANAT. OF MY PARTS, 65. 1: ANAT. OF MYSELF, 91. 7: ANATOMIES AND SKELETONS, 62. 1; meaning probably what would now be called *skeletons and mummies*. See Trench's *Select Glossary*, &c.
ANAXAGORAS, 81. 18: probably confused with *Anaxarchus*. See Note.
ANGEL, *a messenger*, 41. 3: FALLEN ANGELS, 196. 14: GOOD, 133. 13: GOOD AND BAD, 51. 19: GUARDIAN, 53. 18: (203. 29;) TUTELARY, 40. ult: 53. 18.
ANGERLY, *angrily*, 281. 16. ANGRED, *angered*, 213. 4.
ANGLOIS, *Englishman*, his character, 99. 30.
ANGUSTIA'S, (Lat. *Angustiæ*,) *distresses, agonies*, 200. antep.
ANIMADVERSION (MAKES NO SINGULAR), *causes no particular observation*, 132. 23.
ANNIHILATION, 80. 6. 14: in Mystical Theology, 231. 20.
ANSWER, *to take part in an academic disputation*, 41. 7.
*ANTANACLASIS (in Grammar) 59. 4. See Note. Defined by Quintilian (*Instit. Orat.* ix. 3. § 68) "ejusdem verbi contraria significatio" Sir T. B. substituted in his authorized edd. the more correct term *Antimetathesis*: he speaks metaphorically in *Pseud. Epid.* vii. 13. p. 248. l. 3. of "that mortal *antanaclasis*."
ANTECEDENCIES, *antecedents, previous conduct*, 191. 16.
ANTHROPOPHAGI AND CANNIBALS, *man-eaters*, 60. 22
ANTICHRIST, 12. 19: THE PHILOSOPHER'S STONE IN DIVINITY, 73. 18, to be born of the tribe of Dan, 50. 26.
ANTICIPATE THE VICES OF AGE, *to feel prematurely*, 66. 12.
ANTICIPATIVELY, *prematurely*, 3. 13.
ANTICKS, *clowns, buffoons*, 66. 14.
ANTIMETATHESIS (in Grammar), 59. 4. Defined by Ernesti (*Lex Technol. Græc. Rhetor.*) "Cum iisdem verbis his positis variam significationem tribuimus":—substituted by Sir T. B. for the less correct term *Antanaclasis*.
ANTINOMIES, *oppositions to the laws of nature*, 37. 26.
ANTIPATER, his anniversary fever, 13[illegible]. 27. (See Note.)
ANTIPATHIES, 11. 10: 68. 22: 91. 11: 92. 1: 106. 13: 108. 3: 114. 11.
ANTIPERISTASIS, *heightening by contrast*, 114. 10. Bacon has (in his *Colours of Good and Evil*, § 7) "*per antiperistasin*, that is, environing by contraries; which was pleasantly taken hold of by him that said that an honest man in these days must needs be more honest than in

ages heretofore, *propter antiperistasin*, because the shutting of him in the midst of contraries must needs make the honesty stronger and more compact in itself."

ANTIPODES, *the people on the opposite side of the world*, 45. 31 : 130. 7 : 215. 25. ; *opposites*, 174. 12.

ANTIPOISONS, *antidotes*, 178. 8.

ANTIQUATED RESOLUTIONS, 176. 20 ; THE ORDERS, 223 19.

ANTONINUS (M. AURELIUS), mentioned as a philosopher, 221. 14.

ANTONIO, 128. 5 (see Note).

ANTONIUS, the Triumvir, mentioned as a specimen of wickedness, 178. 14.

APOGEUM OF THEIR NATURES, *the utmost point of distance from earth and earthly things*, 216. 17.

APOLLINARIS SIDONIUS. See SIDONIUS.

APOLLO, 139. 15 ; used for POETICAL GENIUS, 142. 2.

APOTHEGME (more correctly *Apophthegm*), a sententious saying, 115. 1.

APPAREL, *to cover*, 97. 12.

APPARENCES, *appearances*, 188. 23.

APPARITION, *appearance without reality*, 71. 6 : 174. 4 ; apparitions of departed persons, 61. 13.

APPERTINANCE, 165 4. (See APPURTENANCE.)

APPETITES, abstract for concrete : PEEPARD APPETITES, that is (metaphorically), *men with a hea thy taste or appetite*, 113. 29. (See Note on p. 8, l. 29.)

APPIAN WAY, *Via Appia*, one of the principal Roman roads, used for a *beaten path*, 128 7.

APPREHEND, *to anticipate, contemplate with fear*, 84. 9 : 102. 9, 11 : 196. 1 : *to conceive, comprehend, believe*, 20. 22 : 83. 3 : 117. 24 : 143. 18 : 179. 3 : 197. 1 : 206. 25 : 307. pen. : 308. 1.

*APPREHENSIBLY, *intelligibly, appropriately*, 131. antep.

APPREHENSION, *Reason*, 17. penult. : *conception, consideration*, 74. ult. : 116. 28 : 149 7 : 154. 30 : 155. 8 : 165 14 : 213. 29 : 222. 15 : 231. 9. 17 : 307 37. MY PASSED APPREHENSION, *my former (past) opinion*, 5. 5. GROSSER APPREHENSIONS, that is *men of grosser apprehension*, abstract for concrete ; 81. 13 (See Note on p. 8, l. 29.)

APPROVE, more commonly, but less correctly, *to approve of*, 11. 30 : 65. 22.

*APPROVEABLE, *commendable*, 201. 8.

APPROXIMATE, *to bring near*, 154. 29 : 231. 5.

APPURTENANCE Fr. *Appartenance*) *something appertinent or belonging to another*. Written also *Appertenance*, and *Appertinance*, and (most correctly) *Appertinence*. MEN THINK HEALTH AN APPURT. UNTO LIFE, that is *they think they are never to be sick*, 69. 30. RICHES ARE AN APPURT. OF LIFE, that is, *they are of use after death*, 149. 22 : 165. 4. APPURTENANCES, *belongings*, 48 3 : 143. 8.

ARABIA, manna was plentiful in, 35. 19.

ARABIANS (HERESY OF THE), 14. antep. (see Gibbon's *Decline and Fall*, ch. 28, vol. iii. p. 430. n. ed. 1862.)

ARARAT (MOUNTAINS OF), 39. 30.

ARCH, *segment of a circle*, 211. 16 (see ARK).

ARCHEDISPOSER OF ALL THINGS, 317. 15.

ARCHETYPAL SUN, OR THE LIGHT OF GOD, 217. 17. *belonging to an archetype or pattern, original.*

ARCHIDOXIS, a book of PARACELSUS, 34 ult (see Note) : 141. 6.

AREOPAGY OF OUR HEARTS, *the great court, like the Areopagus of Athens*, 217. 4.
ARETHUSA, *a river, thought to flow under the sea from Greece to Sicily*, 14. 12.
ARGUE, *to reason about*, 83. 8: *to accuse*, 85. 30: *to call in question*, 84. penult.
ARGUMENTATIONS, *controversies*, 98. 6.
ARGUS HIS [HUNDRED] EYES, 171. 25.
ARIANS, their heresy, 16. penult.
ARIES, *the ram*, a Sign of the Zodiac, 206. 30.
ARIOSTO, *his Epitaph on himself*, 141 ult. (See Note.)
ARISTIDES, the Just, men tioned as a specimen of virtue, 178. 16.
ARISTOTLE, mentioned, 95. 21: 109. 27: 111. 13: praised, 190. 16: some of his opinions, 21. 23: 44. penult.: 57. 27: 58. 26: 75. 26: 120 penult.: 138. 14: 152. 14: 207. 14: some defects and deficiencies, 26. 1: 38. 15: 117. ult.: 123. 20: question of his death, 109. 21. (See also *Pseud Epid* vii. 13.)
ARK, NOAH'S, 26. 10: 28. 9: 37. antep.: 39. 12, 18: MOSES IN THE ARK, 39. 10: ARK of the Covenant, 187. 12: ARK *of a circle*, used for the circumference, 116. 8 (see ARCH).
ARMADO, *the Spanish Armada*, 30. 24.
ARMATURE OF ST. PAUL, *armour*, 174. penult.
ARRIANUS, *his treatise on Hunting quoted*, 138. 25.
ARRIVING TO, *arriving at*, 31. 22.
ARROGANCY, *arrogance*, 28. 17.
ARROWS [See FEATHER]. BROAD ARROW, 129. 18. (See Note.)
ARUSPEX, see HARUSPEX.
AS SO AS, *so that*, 29. 7: 104. 8, 13: AS I KNOW, *so far as I know*, 57. 27.
ASCENDANT (more properly *-dent*, from *-dens*), in Astrology, *the part of the ecliptic above the horizon*, 117. 18.
ASCENDENS CONSTELLATUM, 51. 22. (See Note.)
ASCETICK CHRISTIANS, 210. 4.
ASIA, 87, 137, 194.
ASPECT, *disposition of mind*, 99. 9: 113. penult.: in Astrology, *the relative situation of the planets*, 207. 26: BENEVOLENT ASPECTS, 33. 14: CELESTIAL ASPECTS, 207. 5: MALIGNANT ASPECTS, 112. 18: LIKE ASPECTS, *periods when the planets resume their original positions*, 14. 17.
ASPERITIES, *roughnesses*, 195. 4.
ASPEROUS WAY, *rough*, 147. 28: 161. 12.
ASPHALTICK LAKE, *the Dead Sea*, 180. 8 (see Note): ASPHALTICK NATURE IN THAT LAKE, 35. 15.
ASPIRES, *aspirations*, 53. 14.
ASQUINT, *askant*, 19. 27: 23. 12 (Digby uses the word in his *Observations on Rel. Med.*, vol. ii. p. 484, l. 28. Bohn's ed.).
ASPS, used by the Egyptians for destroying their malefactors, 200 11.
ASSASSINE (sub.), 69. 12: (verb), 100. 4.
ASSAYED, *endeavoured*.
ASSIZE, *a court of justice*, 173. 24: TO CALL TO ASSIZE, *to try by strict rules of law*, 122. antep.
ASSUEFACTION, *the being accustomed*, 210. 20.
ASTERISK, Gr ἀστερίσκος, *a small star*, 181. 28. *a mark used in writing or printing to draw attention to a word or passage*, 21. 21: 172. 30.

ASTRÆA. *Goddess of justice*; used for *virtue*, 184. 3.
ASTRAL PREDICTION, *starry*, 191. 31.
ASTRAMPSYCHUS. *quoted*, 140. 24 (His work on Dreams published with Artemidorus, ed. Rigalt., Paris, 1603.)
ASTROLOGY, 207. 18: 66. 2: JUDICIAL, 33. 8.
ASTROLOGICALLY WELL-DISPOSED, *according to their horoscope*, 207. 10.
ASTRONOMIZE, *to carry on astronomical studies*, 210. 7.
ASUNDER, TAKEN, *considered separately*, 92. 24.
ATHEISM, can hardly exist, 35. 36.
ATHEIST TO THE GOD OF THE EARTH, that is, *not a worshipper of mammon or riches*, 120. 24. (But see Note.)
ATHENS, 183. 18; 309. 13.
ATLANTICK OCEAN, 169. 26.
ATLAS HIS SHOULDERS, 115. ult. (see Note). MOUNT ATLAS, 130. 6.
ATOMISTS, *a Puritanical sect in England in the 16th and 17th centuries*, 87. 27. (See Note.)
ATOMS, *trifles*, 37. 29.
ATROPOS, *one of the Fates that cuts the thread of man's life*; used for *an executioner*. 102. 1 (compare 101. penult.): 103. penult.
ATTALUS, *the last King of Pergamus*; *his garden of poisonous herbs*, 209. 8. (See No e.)
ATTEND, *to wait*, 110. 13: *to wait for*, 175. antep.
ATTRITION (TO SUFFER), *wear*, 188. 5.
ATTUS NAVIUS. [See ACTIUS.]
AUDITORIES, *lecture rooms*, 58. 29.
AUGUSTINE, quoted, 59. 4.
AUSTERE CONVERSATION, *severe, especially* (as appears from the context) *against ceremonials*, 9. 28.
AUSTRIA, not suitable for the cholical, 129. 28.
AUTHENTICK, *coming with authority, authoritative*: INTERPRETATION, 41. 9: PHILOSOPHY, 110. 2: SUCH AN AUTHENTICK KIND OF FATHERHOOD THAT WITH AUTHORITY BELIES OUR GOD NAMES, 99. 19. (See App. French's *Select Glossary*, &c.)
AUTOMATOUS PART OF MANKIND, *merely moving machines*; *moved only by some mechanical impulse*, 175. 13.
AUVERGNE (BISHOP OF), VIZ. APOLLINARIS SIDONIUS, 187 10.
AVARICE, not so much a vice as a madness, 120. 11.
AVE-MARY BELL, 10. 10. (See Note).
AVERSE FROM, more commonly, but less correctly, *averse to*, 92. 15; 111. 7.
AWAKED, *awakened*; AWAKED JUDGMENT, 119. 31: AWAKED SOULS, 117. penult. Comp. *waked senses*, 116. 29.
AWAY (TO) WITH, *to remove*, 65. 1 (Isaiah i. 13: 2 Henry IV iii. 2).
AXIOM, *a self-evident proposition*, 25 n.: 50. 26: 222. 6.
AXIS, (STAND UPON THAT,) 165. 28. (See Note.)
AZOTUS (OR ASHDOD) in Palestine, 54. antep.

BABEL (TOWER OF), 40: CONFUSION OF, 108.
BABYLON (WHORE OF), applied to the Roman Catholic Church, 12. 20.
BACKBITE. *to censure a man behind his back*, 15. 11: 185. 25.
BACK-PARTS OR LOWER SIDE OF DIVINITY, 23. 1., in allusion to Ex. xxxiii 23.
BACKWARD FROM CHALLENGING, *slow, unwilling to challenge*, 15. 19.

To LIVE BACKWARD, 134. 29; an expression evidently borrowed from Seneca (*Epist.* 122. §19.), "qui (ut ita dicam,) *retro* vivunt," where the words correspond (apparently) with "contra naturam vivere," §§ 7–9. Sir T. B. means perhaps *to live the wrong way, an unnatural life, a living death.*

BAIT AFTER (verb), *to try to catch (?)*, 214. 28.

BAITS OF SUPERSTITION, *incentives to*, 10. 26.

BAJAZET (*Bajezid*) I. THE GRATE, 106. 14: referring to the *iron cage* in which he is said to have been confined by Timour (or Tamerlane) after the battle of Angora, A.D. 1402. (See Gibbon, ch. 65, vol. vi. p. 56, &c., ed. 1862, with Von Hammer's explanation of the story.)

BALANCE (IN) WITH, *in accordance with*, 92. 5.

BALDWYN I., KING OF JERUSALEM, mentioned by Tasso, 48. 13. He is said to have sold to the Venetians, when in want of money, "permultas sanctorum reliquias" (Fulgosius, *De Dictis Factisque Memorab.*, lib. ii. c. 6.)

BALSOME (RADICAL), 63. 4.. a Paracelsian term designating a supposed animal fluid intimately connected with life and longevity, and therefore somewhat akin to the *Elixir vitæ*. Hence it was said that "Paracelse, qui possédait ce grand secret, ne serait certainement pas mort aussi jeune" [*i.e.* at the age of 48?]. "S'il n'eût été empoisonné par ses ennemis." Sprengel, *Hist. de la Méd.*, tome iii. p. 264. See also pp. 312, 328, 344, 366, 380. [Compare VITAL SULPHUR.] BALSOMES, 114. 15.

BANNYANS OF INDIA, 135. antep. "Tribu des Indiens qui tient le deuxième rang entre les quatre qui partagent cette nation, et qui s'adonne part culièrement au négoce." (D'Herbelot, *Bibl. Orient.*)

BAR, (THE LAST.) *the judgment-seat of God*. 173. 20.

BARBARICK (GREEK AND) SYSTEMS, 207. 20.

*BASILISCO, *basilisk*, not the fabulous animal, but a species of ordnance, 99. 5. The Latin Transl. has *archibalista*. Bacon (quoted in Johnson's *Dict.*) mentions "cannons and *basilisks*;" and Lady Percy, in Shakspeare (1 Henry IV. ii. 3) speaks "of *basilisks*, of cannon, culverin."

BASTARD PIECE OF FORTITUDE, *spurious*, 44. 30.

BATRACHOMYOMACHIA, *Battle of the Frogs and Mice* (HOMER), used for *an absurdly petty quarrel*. 98. 25.

*BEARD (*verb neut.*), *to have a beard*, 135. 4.

BEASTIAL, (*bestial*) TRANSFORMATION, *metamorphosis into a beast*, 215. 11. (Comp. BRUTAL METEMPSYCHOSIS, 215. 17.)

BEATIFICAL VISION, *the sight of heavenly glory*, 217. 26.

BEATITUDE, *blessedness*, 212. 2; BEATITUDES, *reputed blessings*, 143. 27.

BEDLAM, (*Bethlehem*,) the chief hospital for lunatics in London, 142 20.

BEDWARD (10), *toward bed*, 119. 35. Used by Shakspeare, *Coriol.* i. 6, and by Milton, *Par. Last*, iv. 352.

BEGGERLY CONQUEST, *petty*, 98. ult.

BEGGERS BUSH, 176. 13. A well-tended rendezvous for beggars. (See Halliwell's *Dict. of Archaic Words*; Brewer's *Dict. of Phrase & Fable*.)

*BEHOLDING (UNTO, *beholden to, indebted to*, 30. 9: some of the editors have changed the word into *beholden*, but *beholding* is used by Sir T. B. *Pseud. Epid.* i. 6. vol. i. p. 44, l. 1; by Digby in his *Observ. on Rel. Med* vol. ii. p. 484, l. 25, ed. Bohn; and by several other writers.

BEING, *life, existence*, 221. 12; 307. 36.

BELIEFS, used for *believers*, abstract for concrete (see Note on p. 8, l. 29)

JUDICIOUS BELIEFS, 22. 14; in the sing. A LOOSE OR PREJUDICATE BELIEF, 36. 25; A DISCREET BELIEF, 36. 28.
BELIES OUR GOOD NAMES, *calumniates*, 99. 20.
BELISARIUS AT BEGGERS BUSH, 196. 13; referring to the story of his being deprived of his eyes and reduced to beggary, which, however, rests on no good foundation. (See *Pseud. Epid.* vi. 17; Gibbon, ch. 43 vol. v. p. 246, ed. 1862.)
BELL, 15. pen, evidently means *a funeral* bell, tolled *after his friend's death*, and is therefore not the same as the "Passing bell" mentioned in the similar passage below, 105. 14. (See PASSING BELL.) Either a *funeral* bell or a *passing* bell, 137. 3.
*BENEFICENCY, *beneficence*, 142. ult.: 219. 5.
BENEPLACIT OF GOD, *good pleasure*, &c. 27. *Beneplacitum* is used as a subst. in the Vulgate for the translation of τὸ εὐδοκία in *Ecclus.* xli. 4 (6); *Epis.* i. 9. Sir M. Hale speaks of the "Divine *beneplacitum*." (*Primitive Origination of Mankind*, i. 3. p. 72.)
BENEVOLOUS AFFECTS, *benevolent, favourable*, 33. 14.
BESIDE, *outside, deviating from*, 17. 13.
BESPRINKLING (SOUPERICAL), *smattering*, (Digby), 236. 6.
BEST MEMBER, *i.e. the tongue* (alluding to Ps. cv. 21), 182. 27
BEST-NATUR'D, 198. ult.: 199. 1. (See GOOD-NATUR'D.)
BETHINKS HIM, *considers himself*, 63. 11.
BETHLEM GABOR, Prince of Transylvania, 229. 5 (See Note.)
BETTERMENTS, *improvements*, 315. 2. Bunyan uses the word in the *Pilgrim's Progress* (Christian to Goodwill), in the sense of *advantage, superiority*, "There is no *betterment* betwixt him and myself."
BEVIS, 37. 15, the famous giant-killer, whose effigy guards one side of a gate at Southampton. (See in *All the Year Round*, 1874, p. 492, &c., a notice of "The old and right memorable Romance of Sir Bevis of Hampton and the fair Josayn."
BEZO LAS MANOS (Span.), *I kiss hands* (as the courtier kisses the sovereign's hand on receiving a favour), 50. 7. The abbreviation B.L.M. is used as a complimentary conclusion to letters in Spain. Comp. Sir K. Digby's letter, p. 229. l. 10.
BIAS of Priene, one of the seven wise men of Greece, 176. 25. The text alludes to the story told of him by Valerius Maximus (vii. 2), that, when, in a time of public alarm, his neighbours were carrying off their most valuable property, and he was asked why he did not do the same, he replied that he carried his goods with him:—"Vectes meos mihi gestabam, non hamates." The same story is told by Seneca (*Epist.* 9 § 18. tom. iii. p. 20. ed. Tauchn.) of Stilpo.
BITUMEN, 35. 6; BITUMINOUS NATURE IN THAT LAKE (*the Dead Sea*), 35. 15.
BIVIOUS THOUGHTS, *speculations leading different ways*, 213. 21.
BLAST (DEPRIVED) OF HIS WILL, *express intimation* (?), 21. 6.
BOCCACE, Boccaccio, the author of the "Decameron," 139. 30.
BOLD AS TO OBJECTIONS, *vehement, turbulent*, 34. 22.
BOND (BY LOVE) UNTO ITS SERVITUDE, *to become its servant for ever*, 149. 4: 165. 12, in allusion to *Exod.* xxi. 6.
BORROWED UNSPECTACLINGS, *copies full of borrowed thoughts*, 97. 14.
BOTH BECOME TWO = *each becomes two*, 104. 1.

BOTTOM, *a ship*, S. 30 : *a ball of yarn or worsted*, 68. 7 (See Note.) No BOTTOM, *no limit*, like a bottomless pit, 196. 1.
*BOUFFAGE (probably from *bouffée*), *inflation*, 134. 1.
BOWELLESS, *without bowels, without compassion*, 149. 17 : 164 pen
BOWELS OF PITY, 94. 12.
BRAVACHE (French), *bully, swaggerer*, 99. 30.
BRAVERY, *bravado*, 176. 12.
BRAZEN-BROWED INIQUITIES, *brazen-faced, shameless*, 183 30.
BRAZILIA, *Brazil*, 182. 4.
BROAD ARTOW, 129. 18. (See Note.)
BROODED ON THE WATERS, AND HATCHED THE WORLD, 52. 16.
BROWNE (Sir T. B.), reference to himself, 4. 3, 14, &c., 66. 108, 115, 284.
BRUTAL METEMPSYCHOSIS, *a change into the disposition of a brute*, 215. 17. (Comp. BEASTIAL *transformation*, 215. 11.)
BUCHAN, EARL OF, 159. (See Note.)
BUCKLER (TO CARRY THE) *to act as armour-bearer*, 37. 18. The Latin Transl. has *certare*, but the words would rather seem to be equivalent to *not fit to hold a candle to*; and the passage means, *it will be hard to find any story half so marvellous as that of Samson.*
BUFFET, *to strike with the hand*, κολαφίζω, 106. 19.
BULK, *greatness, power*, 44. 9.
BULL'S BLOOD, 200. 1. (See Note.)
BUNGLER (PLAYING THE), *doing the work clumsily*, 65. 3.
BUSHES, 95. 5. (See Note.)
BUT, *except*, 31. 26 : 141, 9 : *only*, 44. 5, 6 : 58, 5 : NO MORE BUT, *no more than*, 51. 16.
BUZZING THY PRAISES, *singing thy praises* (like a bee), 24. antep.
BYE-ENDS, *secondary motives*, 150. ult. : 166. 18.

CACUS'S OXEN, 145. 9. Alluding to the story of this famous robber dragging *backwards* into his cave the *stolen* oxen Virgil, *Æn.* viii. 200.)
CADAVER, *corpse*, 211. 1. (See FLESHLESS.)
CADAVEROUS RELIQUES, *belonging to a dead body*, &c. 1.
CÆSAR, JULIUS, 45. 2 : 69. 26 : used for *a master* or *conqueror*, 134. 4 : 162. 23 : for *an emperor*, 124. 3 : 225. 27.
CÆSAREAN NATIVITY, *birth by the Cæsarean operation*, 141. 9. PRIMITY, 303. 26. (See PRIMITY.)
CÆSARIAN CONQUEST, as rapid as Cæsar's "Veni, vidi, vici," 213. 12.
CAIN, 90. 5 : NOT THE FIRST MURTHERER, 102. 3.
CAITIFF, *mean-spirited* (see Trench's *Select Glossary*), here used for *niggardly*, 97. 19.
CALABRIA, MANNA IN, 35. 17.
CALCINED OR LERNT INTO POWDER, 70. 20.
CALCULATE THYSELF, *examine thyself*, 207. 2.
CALDA, or CALIDA (sc. *aqua*), *warm water*, 186. 11.
CALF OF THE LEGS, 134. 20.
CALUMNIATE, 309. 7 ; CALUMNIATORS, 171. 28.
CANA, Miracle in, 47. 2.
CANCER, a sign of the Zodiac, *the summer solstice* (*Northern*), 52. 28 : 228. 11. See *Pseud. Epid.* vi. 10, p. 184. ed Bohn.
CANCEROUS SCRUPULOSITIES, *gnawing anxieties*, 317 13

CANDLE (MARRIAGES MADE BY THE), 141. 19, perhaps meaning *random or hap hazard marriages*, as *Auctions by the Candle*. (See Note.)
CANICULAR DAYS, (*Caniculares dies*,) *the dog days*, days of great heat. 66. 11. (See *Pseud. Epid.* iv. 13), here used metaphorically for the time of early manhood.
CANKER, *a worm that preys on fruits, &c., canker-worm* (Metaph.): ORIGINAL CANKER, 114. 27: CANKERS OF REPUTATION, 171. ult.
CANNIBALS AND ANTHROPOPHAGI, *man-eaters*, 60. 23.
CANONIZE, *admitted into the catalogue of the Saints by the Church of Rome*, 45. 24.
CANOPUS (AS FAR AS) FROM THE HEAD OF NILUS, 309. 16
CANTONS, *corners of land*; in Heraldry, *corners of a shield*, 26. 8.
CAPACITY (HEADS OF), *men of ability*, 109. 14.
*CAPELLA, *a star of the first magnitude in the Northern Hemisphere*. 228. 7.
CAPITAL, rather a favourite word with Sir T. B. in the sense of *chief, most important*; END OF LIVING, 224. 22; HERESY, 50. 9; MATTER, 186. ult.: SUFFERINGS, 197. 21; TRUTHS, 187. 18; CAP. LETTERS, 303. 28.
CAPITOLS, 175. 1, metaph. in allusion to the Capitol at Rome
CAPITULATION, *covenant*, 192. 4.
CAPRICORN, a sign of the Zodiac, *the winter solstice* (*Southern*), 152 antep.: 168. 13 (see Note): 228. 11. See *Pseud. Epid.*, vi. 10
CARDAN (see *Pseud. Epid.* i. 8. 15), quoted and referred to, 132. 4: 134. 15: 138. 13 (see Note). 140. 5: 180. 2 (see Note): 187 pen. (see Note).
CARICATURA (Ital.), *an exaggerated representation*. CARICATURA DRAUGHTS, 134. 27 (see Note): CARICAT. REPRESENTATIONS, 215. 14
CARNALITY (ACT OF), *sexual intercourse*, 50. 20
CARNIFIED, *made flesh*, 60. 21.
CARRACK, *a large merchant ship* (opposed to a *cockboat*), 164. 25
CARRY (THEIR PENS) FARTHER, metaphor from gunnery 99. 3.
CASE, (IN THIS,) *condition, kind of sickness*, 130. ult.
CAST OUR SECONDINE, *to cast off*, 63 ult. (See SECONDINE.) IN CASTING ACCOUNT, *in adding up numbers*, 93. 5.
CATARRH (καταρροὺς), a new disease in Greece in Plato's time, 137. 12.
CATASTROPHE OF THIS GREAT PIECE, comparing the life of the whole human race to a dramatic *piece*, of which the Day of Judgment will be the *catastrophe* and closing scene, 74. 7.
CATHOLICON, *universal medicine, panacea*, 113. 26.
CATO, THE YOUNGER, lent out his wife, 148. 17: 162. 28 (see Note): his death, 69. 18: 179. 23: 200. 6.
CAUSE, there is but one *first*, 25. 11: GOD is the true and infallible *cause* of all, 33. 27: four *second causes*, 25. 11 (see Note): the visible hands of GOD, 33. ult.: final *cause*, 25. 15: nearest (or proximate) *causes*, 33. 26.
CAUTELOUS CHASTITY, *the mere result of caution*, 14[illegible]. 29.
CAVIL (*vias*), *to cavil at, to call in question*, 2[illegible]. 7. Milton (in Johnson) has, "to cavil the conditions" (*Par. Lost*, X. 75[illegible])
CEASED (AND), *have ceased*, 46. 18. See Lowth's *English Grammar*, (1772,) p. 8[illegible]
CEBES'S TABLE, his allegorical picture of human life, called πίναξ, or *Tabula* (formerly a popular school book), referred to, 147. 24: 161. 8
CENOTAPH, *empty tomb* (*a memorial of one buried elsewhere*), 18. 23.

CENSOR'S BOOK, 177. 23. (See Note.)
CENSURERS, *fault-finders*, 192. 23: 217. 2.
CENTAURS, used for *the passions* (alluding to the contest of the Centaurs and Lapithæ), 162 20.
CENTOES, *patched garments*, 122 3 (used metaphorically. Pref. to *Urn Burial*, p. 5, l. 12, ed. Bohn).
CENTRAL AND VITAL INTERIORS, 188. 24; TRUE AND CENTRAL NATURES, 188. 19, opposed to *superficial and apparent*; CENTRAL FIRE, *fire supposed to exist in the centre of the Earth*, 181 23
CENTRY (KEEP), *to keep sentry or watch*, 119. 12.
CETACEOUS FISHES, strictly speaking, a misnomer, 138. 28. The more correct expression, CETACEOUS ANIMALS, is found in vol. iv. p. 372, ed Wilkin.
CHALLENGE, TO CLAIM AS ONE'S DUE, 15. 10: 90. 11, 15.
CHAMPIAN, *champaign or open country*, 205. 11.
CHANGELING, *a child "changed by fairies' theft,"* 50 14.
CHAOS, *undeveloped state*, 29 10, 17: 63. 16: 175 ult.: 189 21: *Mother of Night* in the mythological genealogy of the Greeks, 131. 32
CHARACTER, *stamp, mark*, 95 14. SHORT CHARACTERS, *abbreviations*, 22 12: 175. 24.
CHARITY, 91. 1. &c.
CHARLES II., of England, highly praised, 198. pen
CHARLES V., EMPEROR, coincidences on his birthday, 132. 21
CHARNEL-HOUSE, *repository for dead bodies*, 61 21
CHARON, *the ferryman of the dead*, 164 8
CHARYBDIS, the whirlpool, used for *a great danger*, [illegible] 9
CHEAP-SIDE, formerly *a herb-market in London*, 10[illegible] 14
CHESS (TO PLAY AT), 35. 23.
CHILIAST, *a Millenarian*, 15. 14. (See Note.)
CHIMÆRA, used for *a wild fancy*, 123 23.
CHIROMANCY, *fortune telling by looking at the hand*, 95 23
CHIRON, the Centaur, *half man, half horse*, 86. 25
'CHOLICAL PERSONS, (χολικὸς,) *bilious*, 129. 29.
CHORAGIUM OF THE STARS, their *dance*, i.e. *revolutions*, 215 pen
CHOROGRAPHY OF PROVINCES, *the description of regions and countries*, (comp. TOPOGRAPHY), 108. 31; found in vol. iii. p. 437, l. 3, ed Bohn
CHRIST'S REGISTER, viz., *of baptized persons*, 71 5: ALL SALVATION THROUGH CHRIST, 84. 7: 85. 8.
CHRISTALLIZED, *crystallized*, 80 11.
CHRISTEN, *to name, denominate*, 33. 25.
CHRISTIAN, CHRISTIANITY, 7, 8, 9, 10, 36, 43, 44, 62
CHRISTIANIZE, *to make Christian*, 221 23; to be CHRISTIANIZED UNTO PIETIES, *to be led by Christianity to acts and feelings of piety*, 198 7 (See ADMONISHED, PUNISHED, RAILED.)
CHYMICKS, *chemists*, 80. 10.
CICERO, quoted, 69. 24: 114. ult.; 187. 2: referred to, 42. 13: 67 17. 190. 10: 226. 8; the worst of poets, 112 11, hence CICERONIAN POETS, used for *inferior Poets*, 142. 8.
CIRCENSES, *the games in the Roman Circus* here especially *the horse races*, 174. 22.
CIRCLE OF (TO TAKE A FULL) *to inspect all round, thoroughly*, 62. 14; MY CIRCLE, 116. 6; CIRCLE OF REASON, 215. 21

CIRCULATION IN AFFLICTIONS, *repeated returns*. 197 13.
CIRCUMCISE (TO) THEIR HEARTS, 145. 1.
CIRCUMFERENCE (THINE OWN MICROCOSMICAL), *the limits of the microcosm, or little world, of thine own body*, 207. 4; THE MISERY OF CIRCUMFERENCE, 81. 22, means perhaps *the misery of [going beyond] the limits of his own body*; THINE OWN CIRCUMFERENCE, 215 19.
CIRCUMSCRIBE, *to limit*, 108. 14: 116. 3
CIRCUMSCRIPTIONS, *limitations*. 143. ult.: 186. 11.
CIRCUMSPECTLY, *cautiously, watchfully*. 147. 1: 161. 1: 182 15.
CIRCUMSTANTIAL, *accidental, not essential*. 32. 25: 187. 20.
CIRCUMSTANTIALLY, *by attendant circumstances*. 161. 7
CIRCUMVENTING (THAT) SPIRIT, *the Devil, the deceiver*, 172 7
CIVILITY, *state of civil society*. 26. 23: *politeness, respect*, 9 31.
CLARITY, *brilliancy*, 139. 22 (used in *Pseud. Epid.* bk. i. ch. i. pp 7, 11).
CLASSICAL RULES, *rules of the first class or rank*, 166. 30
CLAUDIAN quoted, 74.
CLAWING SUGGESTIONS OF FANCY, *tickling, flattering*. 174. 5. "A *clawback* is an old word for a flatterer. Jewel calls some writers for popery "the Pope's *clawbacks*." (Note in ft.)
CLIMACTER, κλιμακτὴρ, *a dangerous point in a man's life, when his powers begin to decay*, 48. 28. See *Pseud. Epid.* bk. iv. ch 12: "of the great Climacterical Year, that is, sixty-three."
*CLIMACTERICALLY OLD, probably *sixty-three years old* 146 14
CLIMATE, 92. 8: CLIMATES, κλίματα, 7 12. 8 8: 11. 2: 108 antep. The κλίματα were spaces measured on the earth's surface, and used for the same purpose as degrees of latitude at the present time. As the regions thus marked out differed from each other in temperature, &c., the common sense of the words arose, viz. the prevailing constitution of the atmosphere.
CLOSER PACES, *covered, concealed*. 191. 22: CLOSER VICES, 147. 8.
CLOUDY DELIVERY, *obscure speech*, 218. 8.
COACTION, *compulsion*, 218 16.
COAGULATO (IN) opposed to *in soluto*, 194 5.
COCKBOAT, *a small boat*, opposed to a *carrack*, 164 25.
CODRUS, the last King of Athens, "pro patriâ non timidus mori," 69. 19.
COEMETERIES, (κοιμητήρια) *cemeteries*, 61 21.
COETANEOUS UNTO, *of the same age with another*, 208. 20 (Used also in *Pseud. Epid.* vol. ii. p. 218, l. antep., ed. Pohn)
*COEXISTIMATION, *community of thought*, 143 29
COFFINED, *enclosed in a coffin*, 296. 35.
COGNISANCE OF THY FAMILY, *badge*, 181. 9.
COGNITION, *knowledge*, 214 23: 307. 31: 315 21.
COINCIDENCE (UNEXPECTED), 132. 25.
COLDEST NATURES, *calmest, not overheated with zeal*, 191 26
COLICK, *gripes, belly-ache*, 85, 19.
COLLOQUY WITH GOD, *prayers* called, 119. 4.
COLONY OF GOD, *the soul* so called, 81 9 COLONIES OF HEAVEN, *in antetypes of Heaven, colonists from earth*, 256. 18.
COLOSSUS (plur.), 29. 21: *the statue at Rhodes*, 211, 23.
COMBUSTÆ HORÆ, 71. 2. (See Note.)
COMBUSTION, *burning*, 42. 14.
COME SHORT OF, *to be of less worth*, 93. 6.
COMMENSURATION, *measurement*. 177 14

COMMERCE, *intercourse*, 114, 24.
COMMISERATE, *to pity*, 94. 9: 149. 16: 164 antep
COMMISERATORS, *men who pity*, 206, 23.
COMMODITIES, *advantages*, 42. 28.
COMMODUS, the Roman Emperor, 187 18.
COMMON-WEAL, *commonwealth*, 41. 32: *community, common character*, 170. 22.
COMMON-WEALTH, *state, government*, not especially *a republic*, 31. 20: 122. 8, 10: 189. 4, metaphorically, 34. 10: *community, common character*, 154. 18.
COMMUNITY OF SIN, *frequency, prevalence*, 100 29 COMMUNITY OF VIRTUE, *common character*, 154. 18: 17[illegible] 12
COMMUTATION, *mutual exchange, substitution*, 197. 17
COMMUTATIVE, *relating to exchange*. COMMUTATIVE JUSTICE (120. 2) opposed to *Distributive*, supposes an exchange of things pr fitable f r an equivalent, and is said to consist in arithmetical pr portion. (See DISTRIBUTIVE, and the qu tations in Richardson's *Dict.*)
COMMUTATIVELY, *in accordance with commutative justice*, 212 21
COMPAGE (*Lat.* compages), *structure*, 188. 2.
COMPASS, *to walk round about*, 88. 16.
COMPASS, *limits*, 283. ult., OF THE NECK, *circumference*, 154. 20, OF YEARS, *extent, number*, 222. 7
COMPELLATION, *mode of address*, 88. 31.
COMPENDIUM, *epitome, summary*, 27. 7. COMPENDIUM OF THE SIXTH DAY, *man* so called, 80. 31.
COMPENSATE, *to make up for*, 230. 21.
COMPLACENCY, *complaisance*, 173. 26.
COMPLEMENT, *completeness*, 63. 32: *that which completes what is deficient*. 77. 19: 71. 7. COMPLEMENTS, *appendages*, 134. 9.
COMPLEMENTAL, *accessary only, not essential*. 32. 24.
COMPLEXION, *colour*. 195. 11: *temperament*. 224. 7.
COMPLEXIONAL INCLINATIONS, *depending on temperament*, 154. 8. (Used also in *Pseud. Epid.* vi. 12, vol. ii. p. [illegible] ll. 11, 15, ed. Bohn.)
COMPLEXIONALLY, *by temperament*, 17 2. (Used also in vol. ii. p. 272. l. 15, and vol. iii. p. 39, l. 8.)
COMPLEXIONED FOR HUMILITY, *disposed by temperament*, 101. 27.
COMPOSER (THE FIRST), *The Creator*, with equivocal reference to *composing* of music, 111. 30.
COMPOSITION (COME TO), *to come to agreement*, 92 19.
COMPOSITION, *fusion*, 38. 17, and in the next line, COMPOSED, *created* — equivocal use of the words.
COMPOSURE, *composition*, 108. 22.
COMPREHEND, *to fathom*. 20. 19: 23. 12: *to include*, 116. 8.
COMPUNCTION AND SHAME, *contrition*, 284. 2.
COMPUTATION, *reckoning, calculation*, 63. 9: 222. 3.
COMPUTE (subs.), *computation*, 70. 16: 188. 27: 202. 18. Used also in *Pseud. Epid.* vi. 1, p. 107, l. 23: 109, 1, ed. Bohn. (Comp. REPUTE.)
COMPUTED, *reckoned, counted*, 177. 13.
CONCEIT, *to imagine*. 25. 2: 30. 18: 109. 9.
CONCEIT, and CONCEITS, a favourite word with Sir T. B. in the sense of *conception, idea*. 15. 5: 17. 12: 43. 5: 49. 30: 50. 25: 62. 22: 64. 28: 82. 29: 94. 16: 96 31: 110. 10: 117. 6, 7, 9 (1. 1. CONCEIT AND

COUNTERFEIT SUBSISTING, 65. 10, = *imagined, existing only in conception*): *pride*, 108. 18: 110. 8: *jests*, 117. 25.
CONCEIVED, *supposed*, 133. 13: CONCEIVED OF CAIN, *conceived*, 95. 6
CONCEPTIONS, *conceits, opinions*, 4. 23: 5. 2: 117. 16: 174. 2: 237. 3.
CONCERN, *particular*, 130, 1.
CONCERNED RELATIONS, *interested*, 142 21.
CONCLUDE, *to infer*, 40. 31: 99. 29: *to end*, 123. 15.
CONCLUSIONS (PRACTISED), 120. 15, *practical decisions*, with equivocal reference to *logical inference*.
CONCOMITANCES, *concomitants, accompaniments*, 161 6
CONCORDANCE, *agreement*, 49. 11
CONCOURSE OF GOD, *concurrence, co-operation*, 33. 27: 37. 20: 115 15.
CONCUPISCENCES, *lusts*. 174. 19
CONDEMNABLE FANTASM, *unfavourable prognostic sign*, 140. 9.
CONDESCEND TO, *to stoop to*, 43. 28.
CONFESS (SHALL) THEIR ASHES, 42. 10, perhaps *shall show by their ashes that they have been consumed*.
CONFIGURATIONS OF THE STARS, 208. 27, "face of the horoscope, according to the aspects of the planets towards each other at any time."
CONFINE, *to limit ourselves*, 143. 30.
CONFINIUM (Lat.), *border-ground*, 216. 18.
CONFIRMABLE, *capable of being confirmed*, 75 10. 11
CONFORMANT, *conformable*, 58. 6.
CONFORMATION (FIGURE AND), 136. 4.
CONFORMITY (THE HIGHEST), *resemblance*, 202 24.
CONGRESS, *conflict*, 236. 1. (See Note.)
CONJOIN, *to unite*, 25. 28: 33. 22: 51. 11.
CONJUNCTION, *carnal union*, 50. 27: 58. ult.: [59. 14]: 110. penult. CONJUNCTIONS OF THE STARS, 208. 26, "the congress of two planets in the same degree of the Zodiac, where they are supposed to have great power and influence": FATAL CONJUNCTION, 112. 18.
CONJUNCTURES OF AGES PAST, *critical times*. 145. 19
CONNIVE AT, *to wink at, overlook*. 46. 11.
CONSCIENCE CAN SEE WITHOUT LIGHT, 173. 10: 217. 8.
CONSEQUENCE, *logical conclusion*, 40 32: BY CONSEQUENCE, 115. 20. UPON CONSEQUENCE, 16. 25: 50 4: 78. 15: CONSEQUENCES OF VIRTUE, *the results*, 150. 25: 166. 11.
CONSERVATION, *preservation*, 46. 7.
CONSIDERATIONS, used for *considerers*, abstract for concrete; *wiser considerations*, 93. 22. (See Note on p. 8, l. 29.)
CONSIDERATORS, *considerers*, 180. 28.
CONSIST, *to stand steady*, 10 28: *to agree with*, 59. 1: 173. 26
CONSISTENT AND SETTLED FACES, *unchanging, and in harmony with our character*, 129. 7.
CONSONANT, *in accordance with*, 11. 18: 15. 27: 113. 15
CONSORT WITH, *to keep company with*, 91. 10: 115. 6.
CONSORTION, *companionship*, 143. 28: 208. 26. 30: 209 12.
CONSORTS, *companions*, 10 19.
CONSTANCE (COUNCIL OF), condemned John Huss, 45 19.
CONSTANTINE, wearing on his bridle the nails of the Cross, 48. 7.
CONSTANTINOPLE, 89. 15.

CONSTELLATED UNTO ALL CLIMATES, *born under a constellation that enables me to adapt myself to all countries*, 92. 8.
CONSTITUTION, *temperament, nature*, 91. 9: 112. 7: 223. 4.
CONSUMABLE, *capable of being consumed*, 79. 25.
CONSUMPTION, 131. 7: CONSUMPTIVE, *phthisical*, 130. 30; CONSUMPTIVE ROOTS, 141. 2.
CONTACTION, *contact*, 197. 18. (See *Pseud. Epid.*, iii. 7, p. 254, l. 21, ed. Bohn.)
CONTAGION, 224. 7, used figuratively for *the infection of bad example* (?).
CONTAIN MY PRAYERS, *to restrain, withhold*, 15. 30.
CONTEMNER, *despiser*, 191. 34: 192. 22.
CONTENT, *to satisfy*, 26. 20: 94. 8.
CONTENTATION, *satisfaction*, 143. 26: 186. 22: 193 13: 317. 13.
CONTENTMENTS, *satisfactions*, 193. 25: 211 19
CONTENTS, *satisfactions*, 224. 4.
CONTINENT (TRIPLE), VIZ. *Europe, Asia, and Africa*, 39 27.
CONTINGENCES, *accidental difficulties*, 175. 19.
CONTINGENCY (EVENTS OF HEREAFTER), *events to happen hereafter*, 309. 20.
CONTINGENT, *accidental*, RE-ANIMATIONS, 296. antep.; INEQUALITY, 132. 15.
CONTINGENTLY, *accidentally*, 141. 18.
CONTINUE (TO) US IN GOODNESS, *to cause us to persevere*, 197. 11
CONTRACTED HAND OF GOD, *as long as He only punishes the few*, 197. 6.
CONTRADICT NATURE, *to oppose, act contrary to*, 47 14
CONTRADICTORS, *opponents*, 187 penult
CONTRARIETY, *opposition*: OF WINDS, 50. 21: OF VICE, 183 26: plur. CONTRARIETIES IN CONDITION, 11. 11: FOUNDED ON, 58. 7: WORLD OF, 106. 10.
CONTRARILY, *on the contrary*, 18. 10.
CONTRARY (adv.), *on the contrary*, 95 ult. (Used by Bacon. *Colours of Good and Evil*, § 6.)
CONTRARY, used in the logical sense, 100. 17. NOTHING IS CONTRARY UNTO GOD, 58. 3; GOD IS CONTRARY UNTO NOTHING, 58. 8. NEITHER CONTRARY NOR CORRUPTION, 61. 8, a phrase taken from St. Thomas Aquinas, who says in reference to the human soul, "Non invenitur *corruptio*, nisi ubi invenitur *contrarietas*" (*Summa Theol.*, pt. i quæst. lxxv. art. 6). The whole sentence in Sir T. B. is a brief epiteme of this Quæstio of St. Thomas Aquinas, "Utrum anima humana sit corruptibilis."
CONTROLLABLE, *open to censure*, 236. 22. To *control* is used in this sense by Hooker. See Dean Church's Glossary to Hooker, Book I.
CONVERSATION, *behaviour, manner of life*, 9 28.
CONVERSION OF THE NEEDLE TO THE NORTH, *turning*, 26. 31: 75. 14.
CONVEYANCE, *power or means of transportation*, 54 pen
CONVINCIBLE MADNESS, *capable of proof*, 72 25 (CONVINCIBLE FALSITIES, used in *Pseud. Epid.* iii. 9, p. 276, l. 2, ed. Bohn).
COOL, UNTO, *disinclined to*, 219 5: COOL'D IMAGINATION, *when the heat of passion is over*, 111 4
COPERNICUS, doubt as to his System, 123. 16. (See note on p. 120. l. 18.)

CORPORAL ESSENCE, *corporeal*, opposed to *spiritual*, 55. 22.
CORPS (Lat. *Corpus*), *a body, whether living or dead*, 15. pen.: 59. 28: 118. 9: 138. 1. (See Abp. Trench's *Select Glossary.*)
CORPULENCY, *bodily character*, 56. antep.
CORRESPONDENT UNTO, *agreeing with*, 4. 23: 59. 26: 85. 13: 194. 22.
CORRODE, *to eat away, to gnaw*; CORRODE AND DEVOUR, 114. 27; CORRODING RHEUMS, 136. 4.
CORROSIVES, *noxious, poisonous substances*, 114. 17.
CORRUPTIVE ELONGATION, *departure or removal attended with corruption or depravation*, 179. 9. The word is used in *Pseud. Epid.* ii. 6, p. 197. ll. 12, 21. ed. Bohn.
COSMOGRAPHY, *description of the world* applied metaphorically to the human body considered as a "*cosmos*" (κόσμος), *or world*. 27. 2.
COTTAGES OF SUCH BREASTS, (metaphor.) *mean habitations*, 184. 22.
COUNCELS, *councils*, 16. 12; *counsels*, 219. 23.
COUNTER (RUNS) TO THEIR THEORY, *does not agree with*, 86. 15.
COUNTERFEIT SHAPES, *false, feigned*, 49. 20: COUNTERFEIT SUBSISTING, 65. 10, probably means *fanciful or fictitious existence*: COUNTERFEIT EGYPTIANS, 95. 27. TO COUNTERFEIT, *to imitate*, 22. 21; *to dissemble*, 220. 22, 23.
COUNTERFEITLY, *falsely, fraudulently*, 3. 13.
COURAGE. UPON THE COURAGE OF, *encouraged by, relying upon*, 65. 7
COURSES (MAKE SHORT), *to live short lives*, 141. 8.
COURT WITHIN US, where Conscience sits, 173. 15. (Comp. 217. 3.)
COURTLY (THIS) AND SPLENDID WORLD, 176. 14.
COVARRUBIAS, 210. 14. (See Note.)
CRADLE OF WELL-ORDERED POLITIES, *early stage*, 93. 19. TO CRADLE IT ONCE AGAIN, *to return to the age of infancy*, 297. 14.
CRAFTY SOBRIETY, 146. 29, means perhaps that which is preserved merely in order to take advantage of a drunken and less cautious companion.
*CRAMBE, 123. 17. "*tiresome repetition*; from the Greek κράμβη, *a cabbage*, in allusion to the proverb, δὶς κράμβη θάνατος. Cf. Juvenal, vii. 154: 'Occidit miseros crambe repetita magistros'" (note in AA). The word is used in *Garden of Cyrus*, ch. 5, p. 561, l. 32, ed. Bohn: "*Crambe* verities and questions over-queried."
CRANY (Lat.), *cranium, skull*, 60. 6: found also in *Pseud. Epid.* iv. 2, vol. 1, p. 384, l. antep., ed. Bohn.
CRASIS, *constitution, temperament*, arising from the *mixture* (κρᾶσις) of humours. 59. 25.
CREATE, *to form out of nothing*, opposed to *to make*, 58. 18.
CREATION, 58. 12, &c.
CREDITS, *reputations*, 98. penult.
CRETIANS (CRETANS), Liars, 99. ult.
CRITICALLY, *producing a crisis or change in a disease*, 135. 16; hence metaph. *seasonably*, 208. 4.
CROOKED PIECE OF MAN, 110. 30; woman so called, in allusion to Adam's rib.
CROSS TACKS AND VERINGS, 148. 6: 162. 2.
CROWD OF THEMSELVES, *medley of their own thoughts*, 209. 25.
CRYPTICK METHOD, *hidden, secret*, 30. 1.
*CRYSTALLINE (subst.), *the crystalline lens of the eye*; in allusion to which is used the expression THE CRYSTALLINE OF THY SOUL, 216. 21.

CRYSTALLINE HEAVEN, *clear as crystal*, 169. 22.
CUMMIN SEED, TO CUT A, 162. 10: alluding to κυμινοπρίστης, *a cummin-splitter, a niggard* (Arist. *Eth. Nicom.* IV. 1. § 39). Bacon uses "cymini sectores" in the sense of *hair-splitters* (*Essays*, 50. sub fin.).
CUNCTATION, *delay*, 182. 24.
CUPID, III. 18: 194. 29.
CURIOSITIES, *subtle questions*, 38. 27. (Used by Bacon, *Essays*, 9. p. 29, l. ult. Ed. 1863.)
CURRENT DIVINITY, *genuine, authoritative*, 69. 10.
CURRICLE, *a short course*, opposed to *a long course*, 224. 27.
CURT EPITOME, *short*, 221. 29.
CURTIUS, his self-devotion, 69. 19. (See Valer. Max. v. 6, § 2.)
CYMBAL OF APPLAUSE, 150. 27: 166. 12; LOUD CYMBALS, 187. 13: alluding to the *cymbal* being mentioned in the Bible in connection with praise and rejoicing.
CYNICAL, *a follower of Diogenes*, 65. 21.
CYNICISM, *temper of a cynic or snarler*, 143. 21: the Greek form is κυνισμός.
CYTHERIDIAN CHEESE, 185. ult. (See Note.)

DAMOCLES, used for *a flatterer*, 174. 1.
DAMON AND PYTHIAS, their friendship, 103. 11. (See Cicero, *De Off.* iii. 10.)
DAMP THE SPIRIT, *to depress*, 218. 8.
DAN (ANTICHRIST TO BE BORN OF THE TRIBE OF), 50. 27. (See Note.)
DANIEL, 49. 18.
DANTE, 134. 3 (see Note): 309. 17: his epitaph, 141. ult. (See Note.)
DARIUS, DAUGHTERS OF, 148. 21: SISTERS OF, 162. antep. (See Note.)
DASHED WITH VICES, *spoiled by*, 178. 10.
DASTARD (verb), *to intimidate*, 106. 26.
DAVID, 178, 187, 215.
DAYS OF METHUSELAH, 66. 27.
DEATH, reflexions on, 61. &c.: 64. &c.: 69. &c.: 131. &c.: 199. &c.: time and manner of, 118, 130. &c.: 199. &c.: in Greek mythology the brother of sleep, 131. ult. (See Note.)
DECEMBER IN THE MIDST OF JUNE (Metaph.), 53. 4.
DECIMATION, *the punishment of every tenth man in a mutiny*: MERCIFUL DECIMATION, 197. 2, is the punishment of a small portion of mankind, instead of the whole.
DECIPIENCY (see DESIPIENCY).
DECREPIT LUST, *belonging to old age*, 50. 23.
DEFECT, *want*, 78. 30: 123. 25: 147. 16.
DEFECTION, *falling away*, 43. 10: 51. 1. (See Note.)
DEFINE THE POWER OF GOD, *to limit, restrict*, 47. 15.
DEFLEXIONS, *the motions of the Sun in the Ecliptic*, 180. 7.
*DEFLUVIUM, *falling off of the hair*, 298. 35.
DEGENERATION, *state of degeneracy*, 179. 7. 11: DEGENERATIONS, *acts leading to degeneracy*, 181. 13: 227. ..
DEGENEROUS, *degenerate, base*, 152. 12: 168. 29: 206. 7: 218. 23.
DEGREE, perhaps *a step, gradus* 109. 4
DEJECT, *to depress*, 92. 1: 211. 4
DELATORS, *informers, tell-tales* 171. 29.

DELETERIOUS, *destructive*, 114. 21.
DELIVERY, *utterance;* AMBIGUOUS AND CLOUDY, 218. 8: CIRCUMSTANTIAL, 187. 20.
DELPHIAN BLADE, 188. 6. "*Gladius Delphicus* de re dicebatur ad diversos usus accommodabile." (Erasmi, *Adag.* ii. 3. § 69.)
DELPHOS (more correctly *Delphi*, Δελφοί), THE DEVIL OF, *the manager of the Delphian Oracle of Apollo*, 72. antep.: Sir T. B. uses the same expression, *Pseud. Epid.*, i. 3. p. 24. l. 9. ed. Bohn: see Note on p. 23, l. 8.
DEMERIT, *want of merit*, 84. 5: 176 pen.
DEMETRIUS POLIORCETES, mentioned as a specimen of wickedness, 178. 14.
DEMOCRITUS, the *laughing* Philosopher, 98. 30: 100. 8 Hence DEMOCRITISM, *the temper of Democritus*, 143. 21.
DEMONSTRATIONS, *truths demonstrable or demonstrated*, 54. 19.
DENOMINATE, *to give us a good or bad name or character*, 207. 12: 303. 27.
DEPARTURE, euphemism for *death*, 118. 15: 130. 9, 12, 21.
DEPENDENCY (WITH), *not independent*, 58. 4.
DEPOSITION, *overthrow*, 41. 25.
DEPRAVATIONS, *acts or stages of deterioration*, 180. 21: 206. 13.
DEPRAVE, *to spoil, corrupt*, 114. 8: 161. 7: 192. 24: *to malign, vilify*, 3. 12 (see Abp. Trench's *Select Glossary*, &c.): A SINGLE DEPRAVED IMAGINATION, *a delusion on one single point*, 142. 16: DEPRAVED UNDERSTANDING, 16. 10: DEPRAVEDLY, *in a corrupt form*, 3. 12.
DEPRAVITY, *wickedness*, 151. 6: 152. 2: 167. 24: 307. 29: DEPRAVITIES, *acts of wickedness*, 152. 12: 168. 30.
DERIVED TO ONE ANOTHER, *communicated*, 51. 14: A DERIVED RAY, *received by emission*, 101. 10. (See Note.)
DEROGATE FROM, *to disparage*, 184. penult.
DESCEND, *to condescend*, 233. 13.
DESIGNMENTS, *designs, purposes*, 227. 16.
DESIPIENCY, *madness*, 142. 17. (See Note.)
DESIRES, used for *desirers*, abstract for concrete: REASONABLE DESIRES, 117. 4: RUDER DESIRES, 93. 21: WISER DESIRES, 32. 28. (See Note on 8. 29.)
DESPERATE RESOLUTIONS (resolves), 8. 29 (see Note): DESPERATE POSITIONS OF ATHEISM, 35. 30.
DESPIGHT (IN), *in spite of*, 7. 8: 210. 30.
DETERMINATE MANSION, *fixed*, 57. 5
DETERMINE, *to fix the limit of*, 68. 7: *to terminate*, 133. 16: *to decide*, 58. 6: 93. 15.
DEUCALION, inundation of, 39. 7.
DEVIL OF DELPHOS. (See DELPHOS.)
DEVOTIONS, used for *devout men*, abstract for concrete; *angry devotions*, 44. 20. (See Note on p. 8. l. 29.)
DIABOLISM, 152. 8: 168. 25: used (as appears from the next sentence) in the sense of *slander, calumny*, and containing a reference to the double sense of the word διάβολος, *a slanderer*, and also *the devil*.
DIAMETER WITH (TO STAND IN), *to be in diametrical or extreme opposition to*, the most distant points of a circle being those at the extremities of the diameter, 9. 1: 81. 6.

DIANA, used for *chief object of interest or worship*, 224. 10, alluding perhaps to the Ephesians in Acts xix. 24, &c.
DICHOTOMY (διχοτομία), *division, severing in two*, 17. 8.
DICTATES, *sayings, maxims*, 211. antep.
DIFFERENCE (subs.), *logical distinction, differentia*, 35 ult.: 54 18, 23.
DIFFERENCE (verb): WHICH ONLY DIFFERENCE OUR AFFECTIONS, NOT OUR CAUSE, *which show how much we differ in affections, not in opinions*, 9. 5: TO DIFFERENCE NEAKER, *to define within closer limits*, 11. 14.
DIFFERING SIGHT, *that can see slight differences*, 194. 25.
DIFFICULTEST POINT, 18. 5.
DIGBY, SIR KENELME, letters to and from, 233, 234
DIGESTED (BETTER) DEATH, *better prepared*, 145. 16.
DIGLADIATION, properly *a combat with swords*, then *a contest* generally, 174. 22.
DILATE, *to expand*, 76. 6: 80. 22, pen.: DILATES ME OUT OF MYSELF, 287. 2.
DILEMMA, *a choice between two difficulties*, 63. 3.
DIMENSION, *bulk, measure*, 102. antep.
DIM-SIGHTED AS TO SOME PERCEPTIONS, *to be in error on some points*, 284. 16.
DIOGENES LAERTIUS, his "Lives of Philosophers" contrasted with Plutarch, 184. 11.
DIOGENES, the Cynic Philosopher, 85. 22; in his younger days a falsifier of money, 190 ult.; made orations unto statues, 206. 24 (see Plutarch, *De Vitioso Pudore*, c. 7): his will alluded to, 65. 22; used for *a Cynic*, 14. 25.
DIPT, *imbued*; LIGHTLY DIPT, opposed to *grained*, a metaphor taken from dyeing, 149. 27: 165. 23. Jer. Taylor (quoted by Richardson has (*Unum Necess.*, vol. vii. p. 183. ed. Eden), "That which is dyed with many *dippings*, is *in grain*, and can very hardly be washed out." Marcus Antoninus has διεβαπτίσθη βεβαμμένον εἰς βάθος. *Comment.* iii. 4. p. 20, ed. Tauchn.)
DISADVANTAGE (UPON A), *not upon equal terms*, 13. 2. DISADVANTAGE OR INABILITY, 213. 25.
DISALLOW OF, *to forbid, consider unlawful*. 110 24.
DISAVOUCH, *to disavow*, 11. 29.
DISCERNMENTS, used for *discerners*, abstract for concrete: MATURER DISCERNMENTS, 5. 14. Sir T. B has "sharper *discernments*," *Garden of Cyrus*, ch. 5, p. 561, l. pen., ed. Bohn. (See Note on p. 8. l. 29.)
DISCOMMEND, *to blame*, 183. 1: opposed to *commend*.
DISCONTENT, *to make discontented*, 116. 31.
DISCOURSE, *to reason (logically)*. 110. 4.
DISCRETIONS (WISER), used for *discreet persons*, abstract for concrete 86. 7. (See Note at p. 8, l. 29.)
DISCRUCIATING, *excruciating, agonizing*, 220. 19.
DISCUSS SORROWS, *to shake them off*, 103. 3.
DISPARAGE, *to detract from, lessen*. 96. 18: 100. 20.
DISPARITIES, *differences, inequalities*, 177. 26.
*DISPLACENCES, *feelings of discontent*, 205. 22.
DISPLACENCY, *discontent*, 151. ult: 167. 21: *disgust*, 186. 24.
DISPLEASING AT, *feeling displeasure at*. 317 14.

DISPROPORTIONABLE, 195. 30.
DISPROPORTIONABLY, 84. 3.
DISPROPORTIONATE, 206. 19.
DISPROPORTIONATELY, 208. 12: *out of proportion.*
DISPROVE, *to disapprove*, 11. 28 (see Note); *to confute*, 13. 3.
DISPUTABLE, *liable to be disputed.*
DISPUTE, *to discuss*, 16. 6: 38. 7: 83. 7. IN A SECRET AND DISPUTED WAY, perhaps in the sense of *not acknowledged, not well understood*, 68. 11; the Latin Transl. has, "ignota quadam et arcana ratione."
DISSEMBLED, in a good sense, *disguised*, 83. 1.
DISSENTANEOUS (=TO), *not in accordance with*, 4. 25.
•DISSIMILARY PARTS, *dissimilar*, 115. 13.
DISSOLUTIONS, *deaths*, 132. 14.
DISSOLVED (TO BE), viz., *in death*, 144. 2.
DISTEMPER, *disease*, 135. 14.
DISTICH, *a couplet*, 141 30.
DISTINCTION (BUT BY A), *with a reservation distinguishing them from the one original "something,"* 58. 5: WITHOUT DISTINCTION, *without notification of the difference*, 234. 8: in logic, 99. 1. (See DISTINGUISH.)
DISTINGUISH, a scholastic word, "*distinguo*," used in a *quasi*-technical sense. TO DISTINGUISH GOD'S JUSTICE FROM HIS MERCY, 83. 4: TO DISTINGUISH EVEN HIS JUDGMENTS INTO MERCIES, *to prove them to be mercies by scholastic distinctions*, 83. 8.
DISTRIBUTIVE JUSTICE (120. 1), opposed to *Commutative*, deals with the distribution of rewards and punishments, and is said to be exercised in geometrical proportion. (See the quotations in Richardson's *Dict.* under COMMUTATIVE, and DISTRIBUTIVE.
DITTY (HIS DYING), *song*, used for *utterances, exclamations*, 144. 3. (Lat. *dicta*: old Fr., *dicté, ditté.*)
DIVERSIONS OF MY PROFESSION, viz., professional calls and duties which *divert* or turn me aside from my intention, and "keep me often from church," 284. 18.
DIVES AND LAZARUS, the parable of, 78. 15.
DIVIDED SPIRITS, *individual, distinct*, 52. 1.
DIVINE, *to conjecture, forebode*, 86. 11: 139. 30.
DIVINITY, *theology*, 13. 21: 27. 19: 77. 8: 84. 3: A PIECE OF DIVINITY, *something divine*, 110. 12.
DOEST NOT = *dost not*, 210. 15.
DOG TEETH, *dentes canini, eye-teeth*, 136. 14.
DONATIVES, *gifts*, 32. 18.
DONE (WOULD HAVE HAD HIM), for *do*, 47. 3.
DORADO (Span., from *dorar, to gild*), the name of a fish, probably either the *gilt-head* or *dorade* (*Sparus auratus*), or the *gild-fish* (*Cyprinus auratus*). IGNORANT DORADOES (93. 8) *are rich persons without education*, with a punning allusion to the preceding sentence, "Their [riches] be somewhat *gild* [for] their faults."
DORIA (ANDREA), has provided safe escape, 179. 19. (See Note.)
DORMITIVE (=*sleeping draught*, 119. 36.
DORMITORIES OF THE DEAD, *cemeteries, sleeping places, burial places*, 61. 22.
DORSET (Edward Sackville, eighth Earl of), mentioned, 235. 15.
DORT, SYNOD OF, not in all points to be approved, 11. antep.

DOTAGE OF AVARICE, *folly, madness*, 120. 22: DAYS OF DOTAGE, *imbecility of age*, 67. 27.
DOUBLE-CHINNED, 298. pen.: referring to Aristotle, *Hist. Anim.* iii. 11 (or 10), p. 71, l. 3. ed. Bekker, where the old reading διγένιοι has been corrected and replaced by μαζιγένιοι, *imberbis, smooth-chinned*.
DOUBLE-FACED, *having more than one aspect*, applied to truth in philosophy, 13. 29. (See JANUS-FACED.)
DOUBLING, *double-heartedness, deceitfulness*, opposed to *singleness of heart*, 220. 18. DOUBLINGS, *turnings back, reverses*, 30. 13.
DOWN-RIGHT-DEALING MINDS, *honest, straightforward*, 198. 9: DOWN RIGHT BLOWS, *direct*, opposed to "*oblique* expostulations," 102. 23.
DRAUGHT, *sketch, delineation*: A CLEAR DRAUGHT, 173. 12: MONSTROUS DRAUGHTS, 215. 14.
DREAMS, 116. 29, &c.: 139. 6. &c.
DRIVE AT, *to aim at*, 192. 11: 307. 33.
DROWSIE DAYS (MY), when I only "wake to sleep again," 119. 31.
DRUMS IN POPULAR EARS, *makes a din*, 81. 4.
DRY FUNERAL, with "no wet eyes at the grave," 149. 12.
DUALITY OF SOULS, *two souls really divided, yet so united that they seem but one*, 104. 9. (See Note.)
DULL AWAY, *to dawdle away*, 181. antep.
DU LOYR, his travels referred to, 136. 27. (See Note.)
DUMB CHANCE, not so much *speechless*, as *dull, senseless*, 30. 16. "Comp. the Greek κωφός, which, meaning *dull* originally, is applied to dulness of speech, hearing, and even sight." (Note in A A.)
DURST, pret. of *to dare*, 20. antep.
DUTCH, 92. 4.
DYE (IMPIETIES OF A DEEP), 202. 2.

EAR (BORE NOT THY), 149. 4: 165. 12; *i.e.* in token of perpetual servitude: alluding to Exod. xxi. 6.
EARLESS GENERATION, *deaf*, 206. 27.
EARNEST (LEAVING NO) BEHIND HIM, 140. 27; *i.e.* no children, as a sort of *pledge* or *hostage*.
EARTH (A FACE OF), *about to die and be buried*, 134. 25.
EBB OR RECESS OF THE SEA, 131. 29.
ECONOMY (spelled *Œconomy*), OF ONE BODY, *management, administration*, 17. 5: STUDY HIS OWN ŒCONOMY, *disposition, temper of mind*, 170. 23.
ECSTATICK SOULS, *in a trance*, 118. 8. (See EXTASIE.)
EDEN, used for *a state of perfection*, 171. 19
EDGE, *keenness, sharpness of mind*, 18. 30.
EDIFIED, *formed*, 38. 11.
EFFICIENT CAUSE, *one of the four second causes*, 25. 12. (See Note.)
*EFFRONT, *to give confidence, embolden* 64. 17. (Comp. *Effrontery*.)
EGYPT, 49. 18. EGYPTIANS, 35. 4: 95. 24. 194. 19: VAGABOND AND COUNTERFEIT, *the gipsies*, 95. 27: HIEROGLYPHICAL SCHOOLS, 56. 23: LEARNING, 78. 9: MUMMIES, 135. 20.
EIGHTH WISE-MAN, 176. 27: alluding to the *Seven Wise Men* of Greece
*ELATER (not derived from the English verb. *to elate*, but from the Greck ἐλατήρ, *a driver*), *spring, moving power*, 221. 2. Cudworth (quoted in W.) has, "Why should there not be such an *elater* or spring in the soul?" (*Serm.* p. 82.)

ELDER THAN, *older than*, 20. 20 : 63. 10. See also *Pseud. Epid.* vii. 4. vol. ii. p. 218. ed. Bohn, where Dean Wren says, "This phrase, as it is commonly used, signifies *elder in time*."
ELEEMOSYNARIES, *beggars*, 94. 28.
ELEGANT (THAT) APOSTLE, viz., *St. Paul*, 77. 8. (See Note.) The epithet deserves notice for its *strangeness*.
ELEMENTAL COMPOSITION, *combination of elements*, 60. 16.
ELEVATION, viz. of the thoughts to Heaven, 10 11.
ELIAS (or ELIJAH), the Prophet, 35. 9 : 215, 3 ; did not die, 144. 19.
ELIAS (or ELIJAH), the Rabbi, his six thousand years, 72. 27. (See Note.)
ELIZIUM (more commonly and more correctly written *Elysium*, Ἠλύσιον), used for *happiness*, 224. 3. TULLY'S ELIZIUM, 190. 10. (See Note.)
ELOHIMS, *gods*, used for *grandees*, 171. 15
ELONGATION (CORRUPTIVE), 170. 9. (See CORRUPTIVE.) DISTANCE AND ELONGATION, *space*, 307. 29.
ELUCTATION OF TRUTH, *struggling forth, forcible eruption*, 189. 22. (Comp. EXANTLATION.)
EMBASEMENT, *deterioration*, 178. 25.
EMBLEME OR PICTURE, *occult representation*, 117. 11.
EMBRYON (more commonly *embryo*), *undeveloped* ; TRUTHS, 189. 20 : FELICITIES, 211. 14.
EMERGENCES (UNEXPECTED), *accidents, occurrences*, 176. 3.
EMERGENT FROM, *arising from*, 237. 5.
EMINENCY (MEN OF), *eminence*, 257. 9.
EMPERICALLY, *empirically, merely from observation and practice*, 51. 9.
EMPHASIS, *force, earnestness*, 121 27.
EMPRESS, title applied to *Opinion personified*, 193. 3.
EMPYREAL (subs.), 78. 1 : EMPYREAL HEAVEN, 78. 4 : *all beyond the tenth heaven*, in old astronomical language.
EMPYREAN OCEAN (opposed to the *Indian Ocean*), used metaphorically for *the expanse of the highest heaven*, 212. 11. See Dean Church's note on Hooker. Bk. i. ch. 9. § 1.
END, *purpose, object*. 25. 16. 22 : 57. 23 ; 150. 26 : 166. 11.
ENDEAVOUR AT, *to strive after*, 110. 15.
ENDEMIAL, *peculiar to a country*, as ENDEMIAL DISTEMPER, 135. 15 : ENDEMIAL INFIRMITIES, 137. 25.
ENEMY VICES, *antagonist*, 114. 13 ; ENEMY WITH, 92. 13. (See SMELL.)
ENGLAND, 90. 4 : 92. 11 : 137. 1, 14 : 164. 16 : CHURCH OF, 11. 20.
ENGLISH PLANTATIONS, 136 23 : GENTLEMAN, 184. ult.
ENGROSS, *to monopolize*, 32. 21.
ENHARDEN, *to embolden*, 64. 17.
ENIGMAS AND RIDDLES, 17. ult. : 104. 12.
ENLIVENING DEATH, *that maketh alive*, 197 26.
ENOCH, HIS PILLARS, 42. 19 (see Note) : did not die, 144 18.
ENQUIRIES, used for *enquirers*, abstract for concrete ; CAREFULLESS ENQUIRIES, 51 penult. (See Note on p. 8, l. 29.)
ENTANGLEMENTS, *means used by a* laquearius *to entangle an adversary*, 174 28.
ENTELECHIA (ἐντελέχεια), 19. 12. (See Note.)
ENTITIES, *existences*, 226. 28, 30.
ENTITLE THE STARS UNTO ANY CONCERN. *to give them the credit of feeling, to imagine that they felt*, 131. 18

ENTRAILS, used for *interior*, 211. 26.
*ENVEAGLE, *to inveigle, entice*, 16. 4.
EPHEMERIDES (plur. of ἐφημερίς), *diaries, daily records of past transactions*, 172. 27: *tables showing the daily state of the heavens, used in astrology for the prognostication of future events*, 29. 28: 112. 17.
EPICHARMUS, quoted, 69. 24. (See Note.)
EPICTETUS, 221. 15: used for *a Moralist*, 221. 22.
EPICURUS, his frugality, 155. antep. (See Note): his doctrines, 36. 3: 221. 14.
EPICYCLE, in ancient astronomy, *a small circle whose centre describes a larger one*, 14. 2: 153. 9: 170. antep.
EPIDEMICAL TRANSGRESSIONS, *common to many people*, 167. 7.
EPIMENIDES, quoted by St. Paul, 100. 1. (See Note.)
EPITOME, *compendium, summary*, 80. 20, 29: 121. 29. To be HONEST (121. 30) OR VIRTUOUS (204. 19) BY EPITOME seems to mean *by a short cut*, as below (l. antep.), "makes *a short cut* in goodness."
EQUABLE TO OTHERS, 120. 4; opposed to "unjust to myself," used for *equitable*. The Latin Transl. has *æquus* and *iniquus*.
EQUAL PIECE OF JUSTICE, *impartial* (Lat. *æquus*), 62. 15.
EQUALLY (LOOKS) UPON THE DEAD, *impartially*, 164. 2.
*EQUILIBRIOUSLY (See ÆQUILIBRIOUSLY).
EQUIVOCAL SHAPES, perhaps *doubtful to which world they belong*, 22. 20. EQUIVOCAL PRODUCTIONS, *doubtful to which species they belong*, 59. 13. Sir T. B. has "equivocal seeds" in *Pseud. Epid.* iii. 17, p. 300, ed. Bohn. The word appears to be taken somewhat differently by Abp. Trench in his *Select Glossary*, &c.
*ERECTLY (WALKEST ABOUT), *in an erect posture*, 215. 18.
ERGOTISMS (Lat. *ergo*; Fr. *ergoter, to dispute*), *conclusions logically deduced*, 189. 2.
ESCOSSOIS, *Scotchman*, his character, 99. 30.
ESDRAS (or EZRA), quoted, 47. 20.
ESPAGNOL, *Spaniard*, his character, 99. pen.
ESSAYS, *endeavours*, 190. 25.
ESSENCE, in the sense of *existent being*, 25. 14: 52. 12, 14: 58. 11: CORPORAL ESSENCE, 55. 23: SPIRITUAL ESSENCE, 55. 23: SINGLE ESSENCES, 29. 30: EACH SINGULAR ESSENCE, 33. 30.
ESTRANGED ASHES, *separated*, 75. 18.
ETERNIZED, *made eternal*, 99. 10.
ETHEREAL PARTICLE OF MAN, *pure, celestial*, 192. 25.
ETHICKS (A NEW), *a new system of morality*, 167. 5: OLD ETHICKS, 166. 30: CHRISTIAN ETHICKS, 207. 27: ETHICKS OF EUTOL, 221. 11: THE DIVINE ETHICKS OF OUR SAVIOUR, 171. 17: ARISTOTLE'S, alluded to, 85. 16.
ETHNICK SUPERSTITION, *Gentile superstition*, 43. 12.
EUPHORBUS, one of the Grecian chiefs at the siege of Troy, whose soul afterwards passed into the body of Pythagoras, 192. 5. (See Note.)
EUPHRATES confounded with the Tigris by Apollinaris Sidonius, 187. 9.
EURIPIDES, IMPIETIES OF, 75. 3.
EURIPUS, THE FLUX AND REFLUX OF, 109. 25. (See Note.)
EUROPE, 66. 87, 194.
EUXINE SEA, 211. 8.
EVACUATE, *to render needless*, 220. 13.

EVASION, *escape*, 218. 29.
EVE, 16. 28: 90. 5 (FRAMED OUT OF THE RIB OF ADAM, 38. 11.
EVERY, f llowed by *three* or *they*, 8. 8, 9: 10. penult.: 11. 1: 67. 7, 10.
EVICTION, *proof*. (Ref. lost.)
EVILLY (TO LIVE), 297. 15.
EXALTATION OF GOLD, *purification*, 64. 5.
EXANTLATION OF TRUTH (Lat., *exantlatus*: Gr., ἐξαντλέω), *pumping out as from a well*, 189. 30: used also in *Pseud. Epid.*, i. 5, p. 37, l. 20, ed. Bohn, where Sir T. B. explains the allusion to Democritus, that Truth "doth lie in a well." See Cicero, *Acad. Quæst.* i. 12: Diog. Laërt., *Vit. Philos.* ix. § 72.
EXASPERATE THE WAYS OF DEATH, *to aggravate, embitter*, 103. 11.
EXCEPTION, probably in the sense of *objection*, 43. 5. (See Note.)
EXCESS, *superabundance*, 10. 20: 33. 2 (see ACCESS).
EXCUSE FROM, *to remit, ensure against*, 48. 7.
EXECUTIONER (EVERY MAN HIS OWN), 101. antep.
EXEMPLAR, *pattern for imitation*, 202. 2.
EXENTERATION, *disemboweling*, 134. 5: used also in *Pseud. Epid.* iii. 21, p. 322, l. 14, ed. Bohn.
EXERCISE UNTO MYSELF, 224. 1: *a private sort of educational task*, distinguished from the following
EXERCITATION, in the sense of *a discussion, disputation*, 234. 2, 14: 235. 24.
EXISTENCY, *existence*, 224. ult.: 226 penult.
EXISTENT, *existing*, 38. 28: 80. 27.
EXIT (TRAGICAL), *passage out of this live death*, 90. 14: 190. 23.
EXOLUTION (more properly, *exsolution*: Lat., *exsolutio* = Gr., ἔκλυσις), in Medicine, *great prostration of strength* (see Hippocr., *Aphor.*, vii. 8): in Mystical Theology, *rapturous languor*, 231. 20. Used also in *Hydriotaphia*, ch. 5, *sub fin.*
EXORBITANCES OF THE FLESH, *enormities*, 211. 2.
EXORBITANCY OF DELIGHT, *extravagance*, 180. 14: 224. 8.
EXORDIAL, *introductory*, 230. 15.
EXORCISE, *an expeller of evil spirits*, 200. 28.
*EXOSTRACIZE, *to banish for a time, proper*) *for ten years*, 30. 22. The more common forms are *ostracize*: both forms occur in Greek.
*EXPANSED, *expanded*, 27. 12: used also in *Pseud. Epid.* iii. 3, p. 75, l. 24, ed. 1672.
EXPANSION, *expanse*, 153. 14: 171. 2: 215. ult.
EXPATIATE, *to rove without any prescribed limits*, 27. 20: 139. 4.
EXPECTORATION AND SPITTING OUT, 138. 17.
EXPIRATION, *a last breath*, 140. 10.
EXPIRED MERITS, *dead, bygone*, 181. 21.
EXPOSITION, *interpretation*, 145. 14.
EXPRESSIONS, *marks, characters*, 23. penult.
EXPUNGE, *to blot out, efface*, 200. 14.
EXTANCE, *outward existence*, 226. 31.
EXTANT (THE WISE AMONG PERSONS), *in existence*, 67. 17.
EXTASIE (more properly *ecstasie*, ἔκστασις) *rapture, transport*, 22. 18, 21. 29. (See EXTATICK.)
EXTEMPORARY KNOWLEDGE, *without previous study or preparation, intuitive*, 54. 14.

EXTEMPORE WICKED, *all at once* (Comp. "Nemo *repente* fuit turpissimus," Juvenal, *Sat.* ii. 83), 180. 14.
EXTENUATION, *thinness, loss of flesh*, 130. 26: 133. 26.
EXTRACT OF THE WORLD, *abstract, epitome*, 194. 4.
EXTRAMISSION, *the passage of sight from the eye to the object*, 196. 27. (See Note.)
EXTRAVAGANCY, *irregularity, wildness*, 151. 5.
EXTREAMEST DISTANCES, *furthest*, 78. 19.
EXTREMITY OF MERCY, *the extreme, the highest degree*, 83. 23: WITH EXTREMITY, *in an extreme degree*, opposed to *with mediocrity*, 11. 3.
EXUCCOUS CORPS (more correctly *exsuccous*), *juiceless, dry*, 138. 1. (Used also in *Pseud. Epid.* ii. 6, p. 205, l. 3; *Garden of Cyrus*, ch. 3, p. 533, l. 16; *Hydriot.* ch. 4, p. 35, l. 18, ed. Bohn.)
EXUPERANCES OF GOD (more correctly *exsuperances*; Lat., *exsuperantia*), *His pre-eminent excellencies*, 203. 14.
EYE, *to inspect*, 134. 14: AT FIRST EYE, *at first sight*, 134. 24.
EZEKIEL'S vision of the dry bones alluded to, 77. 2.

FABRICK, applied to the human body, 60. 1, 17: 70. 1.
FACE OF HIPPOCRATES, *presaging death*, 128. 20 (see Note): 134. 23. FACE OF EARTH, *presaging a speedy burial*, 134. 25: PINED FACES, 134. 29.
*FACETIOUSLY, *jocularly*, 80. 10.
FACTORIES OF THE DEVIL, *his workshops*, 172. 5.
FACULTY, *authority, power*, 28. 1: 54. 27.
FAILED OF, *failed in*, 70. 19.
FAIN (adj.), *glad*, always used with an infin., 128. 3: 185. 17: 206. 8: 207. 19: 217. 1.
FAINT-HUED IN INTEGRITY, *slightly tinged*, 165. 24: IN SINCERITY, 149. 28.
FAIR ('TIS IF THEY ESCAPE, *'tis lucky for them*, 176. 22.
FAITH (HONEST), used for *believer*, abstract for concrete, 45. 8.
FALL ASUNDER, *to be broken up*, 44. 11: FALL FOUL ON, *to fall in the way of*, 169. 19.
FALSIFIER OF MONEY, *debaser of coin*, 191. 1.
FAMILIARLY CONCLUDED, *frequently, commonly deduced*, 40. 30.
FAMILIST, *one of the "Family of Love,"* 87. 27. (See Note.)
FAMISH IN PLENTY, *to starve oneself*, 149. 23: 165. 5.
FANTASM, probably used for *prognostic sign*; CONDEMNABLE PHANTASM, 140. 9: PHANTASMS OF HEALTH, 139. 20.
FAR-FETCHED REASONS, *forced, unnatural*, 49. 2.
FATES, *fortunes*, 195. 19.
FATHER (verb), *to adopt*, 5. 15: 90. 30. FATHERED ON, *ascribed to*, 47. ult.
FATHER-SIN, *the source of all other sins*, 108. 12. (See MOTHER.)
FAWNING CONCEPTIONS, *flattering conceits*, 174. 2.
FEASIBLE, *practicable*, 39. 14.
FEATHER THE ARROWS OF OUR ENEMIES, *to assist them against ourselves by completing their weapons*, 213. 30. ADD NO FEATHERS UNTO MY CONCEIT, *do not puff me up with pride*, 108. 19.
FEATHER-BEDS, 137. 10: familiar to Sir T. B.
FELICITIES, *enjoyments*, 211. 14, 16.
FEMININE MANHOOD (an oxymoron), *that deserves to be called woman-*

hood, 213. 7; EASIE AND FEMININE EXPOSITION, *intelligible even to a woman*, 140. 14.
FERITY, *barbarity, cruelty*, 212. 30. *Ferities* is found in *Pseud. Epid.* vii. 19, § 3.
FERMENT OF ALL RELIGIOUS ACTIONS, *leaven*, 46. 13.
FERRARIUS (OMNIBONUS) quoted, 134. 12.
FESTINATION, *haste*, distinguished from PRECIPITATION, *hurry*, 182. 22.
FEVER (THE LAST AND GENERAL), viz., the future destruction of the world by fire, 68. 18.
FEWEL = FUEL, 219. 8.
FIESC) (GIAN LUIGI. "the ambitious man, that in a perilous hour | Fell from the plank," and perished in the waves), his conspiracy at Genoa (1547), alluded to, 179. 20. (See Mascardi, *La Congiura del Conte Giov. Luigi Fieschi* (1629), pp. 67, 85, 86.) He is called by Sir T. E. *Aloysio Fieschi*, both here, and also in the *Extracts from Common-Place Books*, vol. iii. p. 335, ed. Bohn, where the same passage occurs. *Louis*, *Luigi*, and *Aloysio* are different forms of the same name, and *Fieschi* is the plural of *Fiesco*.
FIG, used symbolically for *autumn*, 128. antep. (See Note.)
FIGURES IN ARITHMETIC, 67. 11; CELESTIAL FIGURES, in astrology, 207. 12: LIVE BUT IN FIGURES, 141. 9.
FILAMENTS, *threads*, 69. ult.
FILED, *ranked*, 93. 14.
FINAL CAUSE (every essence has its), 25. 15.
FINE (IN), *in short*, 119. 1.
FIRST CAUSE, viz., G 1D, 25. 11.
FIRST MOVEABLE, called by Milton (*P. L.* iii. 483) "that first mov'd"; in Latin, *primum mobile*; according to the old astronomers, *the tenth sphere of heaven*, 56. 27.
FIRY = FIERY, 131. 11.
FIT OF HARMONY, *musical strain*, 112. 3: OF HAPPINESS, *paroxysm, short interval*, 117. 4.
FLAME (verb), *to burst into flames*, 16. 9: 35. 11.
FLAT AFFIRMATIVE, *downright*, 58. 25.
FLAWS, *sudden gusts of bad weather*, 148. 5: 162. 2.
FLESH (THOSE WALLS OF), *the human body*, 60. 11.
FLESHLESS CADAVERS, *without flesh skeletons*, 211. 1
FLEXIBLE SENSE, *capable of yielding to argument*, 5. 11: OUR MORE FLEXIBLE JUDGEMENTS, *too readily open to argument*, 13. 28
FLIE (THAT INDUSTRIOUS), viz., *the bee*, 24. 35.
FLIE WITHOUT WINGS, 178. 26. (See WINGS.)
FLUX, *passing away, fluctuation*, 21. 19; FLUX AND REFLUX (*flow and ebb of the tide*) OF THE SEA, 26. 30; OF EURIPUS, 109. 24.
FOL (French), *mad, insane*, 99. 31. Moltke (in his Notes to the Latin Translation) renders the word by "Stultus," but surely this cannot be the meaning of the epithet as applied to the French nation.
FOLIOUS APPARANCES, *leaf-like*, opposed to the true SIBYL'S LEAVES, mentioned just before, 188. 23.
FOOLHARDINESS, *foolish boldness*, 305. 1.
FOOLISHEST ACT, *most foolish*, 111. 2.
FOR, *as for*, 44. 9: 56. 18.
FORCEABLE WAYS, *plans carried out by violence*, 214. 21

FOREGOING SIGNS, *antecedent, going before*, 227. 5.
FOREKNOW, *to know beforehand*, 217. ult.
FOREKNOWLEDGE, not in the the ·log.cal sense, 118. 2, 9.
FORE-LAID PRINCIPLES, *laid down beforehand*, 28. 15
FORESHEW, *to predict*, 29. 24.
FORGED OUT, *wrought out, hammered out*, 187. 22.
FORGOT, *forgotten*, 82. 3.
FORL ORN PERSON, *insignificant*, 93. 9.
FORM, used in its philosophical sense, defined as "causa per quam una quaque res est id quod est, et a cæteris distinguitur rebus:" the *essence* of anything, opposed to the *matter* of which it consists. SPIRITS KNOW THINGS BY THEIR FORMS, 54. 17, 22: *by their essential characteristic or differentia*. THE FORMS OF ALTERABLE BODIES PERISH NOT, 76. 12, 20, 22, viz., *their essence*. (See Dean Church's Note on Hooker, pp. 112, 113, and Glossary.) THEIR PRIMARY AND PREDESTINATE FORMS, 75. 24 = *their primitive shapes*, in l. 22. WILDERNESS OF FORMS, 75 ult., *countless shapes* (?), distinguished from chaos.
FORTUNE, *the heathen goddess, personification of Chance*, 29. antep: 30. 5: 33. 16 18. FORTUNES, *prosperity*, 163 penult
*FOUGADE (or *Fougasse*, Fr. military term), *a small mine for blowing up a wall*, &c. THE FOUGADE OR POWDER PLOT, *the Gunpowder Plot* (1605), 30. 17.
FOUND THEMSELVES ON, *to take as their foundation*, 68. 3.
FOUNDED, *prepared, fitted*, 198. 4.
FOUR-FOOTED MANNERS, *belonging to a beast*, 215 18
FRANCE, KING OF, *Lewis XI.*, 188. antep
FRANCIS I taken prisoner at the battle of Pavia, 132 24.
FRANÇOIS, *Frenchman*, his character, 99. 31.
FRANKNESS, *liberality, generosity*, 120. 9.
FRAUGHT, *laden, stored as a vessel with its freight*, 23. 25.
FRENCH DISHES, 91. 13: FRENCHMEN beheld by Sir T. B. without prejudice, 92. 4: LE FOL FRANÇOIS, 99. 31.
FRENSIE, *madness*, 83. 21.
FRIENDSHIP, 103.
FRIGHT AWAY, *to frighten away*, 268. 3.
FROGS, eaten by the French, 91. 13.
FRUITFUL VOICE OF GOD, *producing results*, 75 30
FRUITION, *enjoyment, possession*, 211. 15, 30: *enjoyment*, opposed to mere *possession*, 149. 19: 164 ult.
FUGITIVE FAITH, *unsteady, unstable*, 43 22.
FUNAMBULATORY TRACK, 161 2: *FUNAMBULOUS TRACK, *narrow, like the walk of a rope-dancer*, 117 1. (See Note.)
FUNDAMENTAL LIFE, *primary*, 224. 27.
FUNERAL OF DEATH, *death of Death itself*. 197 30: as above, l. 38. "when Death itself shall die."
FURIES, of the Greek mythology, 84. 17
FURIOUS LAKE OF THESSO, *violent, passionate*, 171 19
FURTHER (verb), *to promote*, 105 9.

GABOR (BETHLEM), Prince of Transylvania, 220 5
GALEN, his work *De Usu Partium*, 25 pen: doubts the immortality of the soul, 36 pen: has not defined sleep, 118. 3.

GALLIARDIZE (Fr., *Gaillardise*), *merriment*, 117. 22.
GAMALIEL, used for *a stickler for the letter*, 150. 22: 166. 27.
GAP FOR HERESY, *opening*, 14. 3.
GAPING VICES, *staring, conspicuous*, 192. 19.
GARAGANTUA, or GARGANTUA, the name of the Giant in Rabelais, 37. 14.
GASCONGNE, *Gascony*, character of the people, 99 antep., which (it may be noticed) is not that which is intimated by the word "gasconade."
GASCONGNE (LE LARRON DE), 99. antep.
GAUNTLET (TO TAKE UP THE), *to accept a challenge, to do battle*, 13. 12.
GAZA (THEODORUS). mentioned, 299. 2.
GENEALOGY, *origin, lineage*, 84 21: WHOSE GENEALOGY IS GOD, i.e., *the Author of whose lineage is* GOD, *who are* GOD'S *children*, 122. 5.
GENERAL COUNCILS MAY ERR, 113. 8, probably in allusion to the 21st Art. of the Church of England.
GENERAL (So) A CONSTITUTION, *catholic, sympathetic*, 91. 9: 93 25. So Charles Lamb (quoted by Latham) "blesses his stars for a taste so *catholic*." IN GENERALS, 170. 19.
GENERATOR (ADAM OUR PRIMARY), *father*, 179 13.
GENESIS (THE FIRST CHAPTERS OF), are obscure, 56. 18.
GENEVA, used for the *Calvinist* Church, opposed to *Rome*, 12. 2.
GENITIVE CASE, not uniformly expressed in the *Rel. Med.* In the case of words ending in *s* or *z* sometimes there is no change at all, as Moses, 23 14: *Suarez*, 25. 33: *Paracelsus*, 58 antep: *Elias*, 72. 27: sometimes *his* is added, as *Regis Montanus his*, 26. 25: *Phalaris his*, 85. 17: *Actius his*, 99. 8: *Atlas his*, 115. ult. In other words sometimes *s* is added with an apostrophe, as *Man's*. 13. 24: *Christ's*, 18. 8, 14: *Sun's*, 113. antep: sometimes with the case, as *Mans*, 16. 4: *Cancers*, 52. 28: sometimes (but more rarely) *his* is added, as *Galen his*, 25. 32.
GENIUS. *natural inclination*, 12. ult.
GENOVESE, GENOESE, 48. 14.
GENTLEMAN (ARISTOTLE'S), 152 15: 163. penult: ENGLISH GENTLEMAN, 184 ult.
GENTRY, *persons above "the base and minor sort of people,"* 92 ult.
GEOGRAPHY OF RELIGIONS AS WELL AS LANDS, 8. 7
GEOMETRICAL PROPORTION, 10. 8.
GERMANY, THREE GREAT INVENTIONS IN, 42. 25 (see Note): MAID OF GERMANY, 52. 1 (see Note).
GIPSIES, called "those counterfeit and vagabond Egyptians," 95 27.
GLANCE BY, *to pass close by without touching, to miss*, 188. 12.
GLIMPSE OF HEAVEN, *a short transitory sight*, 77 9: GLYMPSE OF THEIR NATURE, *resemblance, affinity*, 55. 18.
*GLOMI (Lat., *Glomus*, *a clew of yarn or worsted*, 68. 6
GLOSSES, *comments, annotations*, 224. 14.
GLUEY LOCKS, the disease called *plica Polonica*, 256. 18.
GO TO, *to be called at*, 177. 21: GO TO, *to be required for* 67 29: 72. 5, 6: 80. 10: 94. 17
GOA (TREE OF), *the banyan tree*, 205 12 (See Note)
GOD IS LIKE A SKILFUL GEOMETRICIAN (See Note): His eternity, 29 17, &c: His wisdom, 29 23, &c: His providence, 29. 26 &c: NATURE IS THE ART OF GOD, 29 19: ANIMA EST CORPUS DEI, 19. 12:

LUX EST UMBRA DEI, 19. 13 : GOD IS SPHÆRA CUJUS CENTRUM UBIQUE, &c., 19. 7 (see Note): GOD OF THE EARTH, term applied to *gold*, 120. 23.
GOLD, THAT SUBTERRANEOUS IDOL AND GOD OF THE EARTH, 120. 23: THAT TERRESTRIAL SUN, 149. 3: 165. 11: ITS PREPARED SUBSTANCE, *medicinal preparations*, 120. 26. (See Note.)
GOMORRAH (FIRE OF), attributed by some persons to natural causes, 35. 16.
GOOD-NATURES, 199. 6.
GOOD-NATUR'D PERSONS, *endued "with good dispositions and natural graces,"* 198. 3. See Abp. Trench's *Select Glossary*. (Compare ILL-NATURED.)
GORDIAN KNOTS, *inextricable difficulties*, 200. 28: 220. 7.
GOUT, often awakes not till after the age of fifty, 141 1.
GRADUATIONS, *gradations*, 63. 20. (See Note).
GRAFFS OF EDUCATION, *grafts*, 93. 20.
GRAIN (verb), *to engrain, render colours permanent*, 206. 10: GRAINED IN HONESTY, 149. 27: 165. 23.
GRAMERCY FR., *Grand Merci*), *many thanks*, 30. 6.
GRAND SEIGNOUR, *the Sultan of Turkey*, 31. 2: 66. 8.
GRAPHICAL INSCRIPTION, *composed of letters*, 95. 7
GRASSHOPPER, used symbolically for *summer*, 128. 30 (see Note): eaten by the Jews, 91. 14.
GRATE, 196. 14. (See BAJAZET.)
GRATEFUL RETALIATIONS, *requitals of favours*, 213. 16.
GRATIS, *without the exertion and labour of acquisition*, 110. 20.
GRATITUDES, *grateful persons*, abstract for concrete, 219 9.
GRATULATING THEMSELVES, *congratulating themselves on*, 142. 21.
GRAVELLED, *puzzled, embarrassed*, 37. 2.
GREECE, Catarrh said by Plato to be a new disease in, 137 13.
GREEK CHURCH, Ceremonies in, 10. 21: GREEK AND BARBARICK SYSTEMS, 207. 19.
GREENER STUDIES, *youthful*, 14. 6.
GREENLAND, migrant birds visit us from, 130. 6.
GRINDERS, *the molar teeth*, 136. 14.
GROSSE OF HIS BOOK, *bulk, greater part*, 237. 4.
GROTESQUES, 26. 6: "pictures, wherein (as please the painter) all kinds of odd things are represented, without any peculiar sense or meaning, but only to feed the eye" (Cotgrave, in Richardson's *Dict.*)
GUARDIAN ANGELS, 53. 18: SPIRITS, 203. 29
GUILD, *to gild*, 93. 4.
GULL'D, *deceived*, 193. 13.
GUST OF THE WORLD, *taste*, 221. 25.

HABAKKUK, carried by an Angel to Daniel in the lions' den, 54 30.
HABITS AND APPURTENANCES, *garments*, 48. 2: 222. 26.
HACK AND SLASH, *to dispute and squabble*, 98 27.
HAGGARD REASON, *wild, intractable* (a term in falconry), 19. 20
HALT, *to limp*, 136. 28.
HALTING CONCOMITANCES, *faulty accompaniments*, 161. 6.
HALTING, *lameness*, 136. 25.
HAMMER OF OFFENCES, *force, repeated blows*, 106 27.

HANDS. As it is the custom to shake hands with a friend both at first meeting him, and also at taking leave of him, the phrase *to shake hands with* is used in two very different senses. Sometimes it signifies *to welcome and be on friendly terms with*, as in Dr. Pusey's (?) Introductory Remarks to the *Manual of Rules for the Brotherhood of the Holy Trinity* (1852) to "*shake hands with* the world." Sometimes the words are used in the sense of *to turn away from*, or *bid adieu to:* as Harrison in Holinshed, vol. i. p. 314, ed. 1807 (quoted by Gardiner) "to *shake hand with* labour for ever"; and Charles Lamb in *Elia*, on Early Rising, "has *shaken hands with* the world's business, has done with it, has discharged himself of it." It is in the latter sense that the words are used by Sir T. B., 8. 28 (see Note): 66. 10.—*Second causes* are called the VISIBLE HANDS OF GOD, 33. ult. (See KISS.)
HANDSOME ANTICIPATION OF HEAVEN, 231. 24: *ample, liberal.*
HANNIBAL, his death, 200. 7. (See Note.)
HARMONICAL, 112. 5.
HARMONICALLY COMPOSED, 111. 21.
HARMONY, 111. 12, &c.
HARUSPEX, one who foretold future events by inspecting the entrails of victims, 134. 4.
HATCH, *to originate, bring into being*, 52. 17: 107. 11.
HEAD, in the sense of *person, intellect*, a favorite word with Sir T. B., 17. 1: 36. 28: 37. 6: 59. 1: 73. 5: 111. 23: BETTER HEADS, 17, 24: 42. 30: HEADS OF CAPACITY, 109. 14: COMMON, 36. 22: CONCEITED, 109. 3: DEGENEROUS, 256. 7: DISCERNING, 214. 10: EXTRAVAGANT AND IRREGULAR, 14. 10: LEARNED, 49. antep.: NIMBLER, 109. 3: PLEBEIAN, 93. 1: RUDER, 26. 18: UNDER, 86. 9: UNTHINKING, 209. 20: VULGAR, 10. 26: 24. 11: WEAK, 31. 3: 188. 28: WISER, 48. pen.: WISEST, 109. ult. DEATH'S HEADS, *skulls*, 210. 18. pen.
HEARTS, *tempers, dispositions*, 220. 18.
HEAVEN, not to be defined, 77. 6, &c.
HECTICAL WOMAN, 130. 30.
HECTOR mentioned, 187. 5: 188. 30.
HEDGHOGGS, used for *deformities*, 195. 6.
HELENA, Mother of Constantine the Great, said to have discovered the wood of the True Cross, 48. 5. (See Note).
HELIX (Gr. ἕλιξ), *a screw or spiral line*. TO RUN UPON AN HELIX, *to be constantly moving upwards and getting higher and higher*, 31. 21.
HELL, not to be defined, 77. 6: 79. 2: 81. 1, &c.
HELLEBORE, an old remedy of great repute in cases of madness. To be BEYOND THE POWER OF HELLEBORE, *to be hopelessly mad*, 120. 15.
HELLUO (Lat.), *a glutton*, 186. 14.
HELMONT, mentioned, 190. 27.
HENRY VIII., mentioned, 137. 15: the Church of England not founded by him, 12. 6.
HERACLITUS, the *Weeping* Philosopher, 100. 10.
HERALDRY (A NOBILITY WITHOUT), i. e., *without a coat of arms*, 93. 12.
HERCULES, mentioned, 167. 27: 182. 21: 187. 6: HERCULES FURENS (alluding to the tragedy of that name), used for *a noisy, blustering fellow*, 124. 15: STRAITS OF HERCULES, *Straits of Gibraltar*, 305. ult.
HERESIES, 16, &c.
HERMAPHRODITE, *a man-woman, both male and female*, 38. 14, 16.

HERMAPHRODITICALLY VITIOUS, *uniting the vices of both sexes in one*, 181. 7.
HERMES HIS ROD, 200. 13: the somniferous Caduceus, called by Milton (*Par. Lost*, xi. 133) "his opiate rod."
HERMES TRISMEGISTUS, his allegorical description of GOD, 19. 8 (see Note, and *Notes and Queries*, 1st S. pp. 135, 340): 203. 14; his opinion of the visible world, 22. 18. (See TRISMEGISTUS.)
HERMETICAL PHILOSOPHERS, *followers* (?) *of Hermes Trismegistus, addicted to chemistry and alchemy*, 52. 5.
HERMITAGE OF HERSELF, *seclusion of his own mind*, 220. 3.
HERODOTUS, mentioned, 49. 14 (see *Introd. to Epod.* i. 6.)
HEROICAL VIRTUES, *above the common level*, 14. 9.
HEROICALLY VIRTUOUS, 148. 16: 162. 26.
HESTER, *the Book of Esther*, mentioned, 49 *bis*.
HETEROGENEOUS PARTS, *differing in kind*, 115. 18.
HIERARCHIES AMONGST THE ANGELS, *ranks and orders of holy beings*, 87. 4. "The Angelic Hierarchy, according to that 'learned and sublime conjecturer Dionysius' (Bull. *Serm.* 7, 112), was a received opinion in the Middle Ages and later (Dante, *Parad.* c. 28; Bacon, *Adv.* i. 298; Milton, *Par. Lost*, 5, 589)."—Dean Church, note on Hooker, p. 115.
HIEROGLYPHICAL SCHOOLS OF THE EGYPTIANS, 56. 24: HIEROGLYPHICAL AND SHADOWED LESSON, *as if written in secret characters*, 111. pen.
HIEROGLYPHICKS, *short or secret characters*, used for *types or emblems*, 27. 23: applied to the secret dealings of Providence, 173. 24.
HIGH STRAINED CONCEIT, *hyperbolical*, 36. 5: HIGH-STRAINED PARADOXES, 221. 8.
HIPPOCRATES, quoted, 129. 20: 139. 5: 140. 2: mentioned, 128 ult.
HIPPOCRATICAL FACE, 128. 20 (see Note): 134 28.
HIS, used for *its*, 76. 21: for the genitive case, 25 pen.: 26. 26: 99. 3: 115. ult.: 140. 3: 147. 24: 172. 1: 202. 14: 220. 14.
HISTORIA HORRENDA, 212. 15 (see Note).
HISTRIONICAL, *like a stage*, applied to the world, 220. 14; perhaps in allusion to Shakspeare's "All the world's a stage."
HISTRIONISM OF HAPPINESS, *theatrical or false appearance*, 225. 29.
HITS OF CHANCE, *accidents*, 30. 4.
HOLD, *to hold good*, 297. 14: TO HOLD ON, OR HOLD ONE, *to persuit, obtain* 54. 3: 214. antep.: *to accept, believe in*, 39. 25.
HOLLAND, depopulated by the Great Secretary, 91. 2.
HOLOCAUST, *whole burnt offering* (in the Vulgate, *holocaustum*), distinguished from *peace offerings*, as being wholly offered to God and consumed, instead of partially, 146. 19: 160. 2 (see *Introd. Sacred Impost.* v. 8).
HOLY WATER, 9. 25, in the Roman Church, water blessed by the priest for holy uses.
HOMER, mentioned, 137. 12: 187. 3: his DEATH, 109. 20, his CHAIN, 33. 22. (See *Il.* viii., 19.)
HOMERICAN MOOD, *Homeric*, 213. 4 (see Note).
HOMICIDE, used for *suicide*, 46. 15.
HONEST STRATAGEM, distinguished from ordinary stratagems which are *not* honest, 121. 13: THAT HONEST ARTIFICE, 74. 15 (See Note.)
HONESTLIE, used for *honest men*, as trade for commerce: WITHE HONESTIES, 154. 13: 170. 17. (See Note on p. 8. l. 29.)

HONOURER, *one who honours*, 57. 18.
HOODWINK, *to blindfold*, 32. 7.
HORACE, quoted, 20, 98: mentioned, 108. 21.
HORÆ COMBUSTÆ, 71. 2. (See Note).
HORIZON (KEEP STILL IN MY), *within my view*, 119. 9: Death called the HORIZON, or boundary of this life, 144. 15.
HOROSCOPE, *disposition of the stars at the hour of one's birth*, 20. 20: 70 penult.
HOSPITAL, the world may be so called, 115. 25.
HOUR-GLASSES, 173. 3. (See Note.)
HOUSE OF DARKNESS, *the grave*, 200. 18: HOUSE OF FLESH, *our mortal body*, 64. 9: HOUSE OF LIFE, *in which life consists*, 118. 22: HOUSE OF SANITY, in the *Pinax* of Cebes, 147. 29.
HOVERING, *standing in suspense*, 214. 5.
HUG OURSELVES, *to pique ourselves, to take a pride in*, 174. 3.
HULL ABOUT, *to drive or float about without sails or rudder*, 161. 17.
HUMANE AUTHORS, [illegible]. 11, *human*, opposed to divine Scripture in l. 16: HUMANE INCLINATION, 91. 4, *merciful disposition*.
HUMORIST, *one who gratifies his own humour or fancy*, 199. 4.
HUMOROUS DEPRAVITY OF MIND, 107. 10, *the result of some special humour, or idiosyncrasy* (i.e., *mixture of humours*).
HUMOUR, *general turn of mind*, [illegible]. 28: 91. 12 (?): IN THEIR PROPER HUMOURS, 100. 12: MEN OF SINGULAR PARTS AND HUMOURS, 17. 10: HUMOUR AND PASSION, *peevishness*, 151. 20: THE RADICAL HUMOUR, 67 pen., a Paracelsian term connected with the vital principle in man. (Comp. RADICAL BALSOME, VITAL SULPHUR.) TO AGREE AND HUMOUR, *to suit*, perhaps in allusion to the bodily *humours*, 112. 7.
HUSBAND THE ACTS OF VIRTUE, *to manage, economize*, 121. 14.
HUSS (JOHN), was he a heretic or a martyr? 45. 19.
HYDRA, *the many-headed monster killed by Hercules*, 92. 27; 204. ult.
HYPERBOLE, *exaggeration*, 203. 12, 16.
HYPERBOLICAL EYES (WITH), *exaggerating*, 204. 7.
*HYPERBOLICALLY, *in an exaggerated measure*, 203. 12.
HYPOCHONDRIACK, *subject to melancholy or hypochondriasis*, 100. 10: [illegible] 23.
HYPOCRITICAL HYPOCRITES, 220. 20 (SO NUMEROUS NUMBERS).
HYPOSTASIS, *distinct substance*, 54. 24.

IDEATED MAN, *representing the Creator's idea of man before he was created*, 179. 4.
IDES, 164. 21. (See Note.)
IDIOSYNCRASIE, *peculiarity of constitution*, 91. 11.
IDOL (SUBTERRANEOUS), name applied to *gold*, 120. 23.
IGNATIUS (IGNOTA?), mentioned, 130. antep.
IGNITION, *kindling*, 7[illegible]. 17.
ILL-NATURED MEN, 108. 2, *naturally endued with bad dispositions*. See Abp. Trench's *Select Glossary*. (Comp. GOOD-NATURED.)
ILLUSTRATIVE WAY, *by illustration*, 72. 17.
IMBROIL = *embroil*, 171. 8.
IMBRACE = *embrace*, 104. 21: 122. 26.
IMITABLE EXAMPLES, *worthy of imitation*, 167. 10.
IMMATERIALS, *things immaterial, incorporeal*, 216. 5.

IMMATURITY, *dying prematurely*, 68. 13.
IMMODERACY, *excess*, 185. 12.
IMMURED (*confined*) IN THESE WALLS OF FLESH, 60. 15.
IMPAIRED, *made worse*, 8. 17.
IMPASSIBLE, *exempt from suffering and decay*, 81. 30.
IMPATIENCY, *impatience*, 151. 18.
IMPERFECT (verb), *to make imperfect*, 179. 2.
IMPIETIES, *impiety* (plural for singular), 44. 5 : 46. 12 : 201. penult.
IMPLICITE FAITH, in the sense of *absolute, undoubting*, 13. pen. : IMPLICITE SENSE, *indirect, not expressed*, 61. 4.
IMPOSSIBILITIES, not enough in Religion for an active faith, 17. 26.
IMPOSTORS (THE THREE), 36. 17 (see Note).
IMPOSTURES, *fictions*, 102. 16.
IMPREGNABLE TEMPER, *indestructible condition like gold*, 79. 26.
IMPREGNANT, *impregnated, pregnant*, 29. 12.
IMPRINTED, *printed*, 3. 13.
*IMPROPERATIONS (see Note), 9. 4.
IMPUGN, *throw blame upon*, 234. 15.
IMPULSIONS, *impulses*, 94. 2 : 207. 21.
INABILITIES, *inability* (plural for singular), 213. 26 : 218. 28.
INADVERTENCY, *heedlessness*, 186. 30 : 196. ult
INADVERTISEMENT (STEAL AN) UPON US, *make us gradually inadvertent*, 210. 23.
INBRED LOYALTY, 74. 27 : "*growing up from the seeds of nature*," 93. 28.
INCANTATIONS, *charms, enchantments*, 51. 4 : 131. 4.
INCAPABLE OF AFFRONTS, (perhaps) *unable to take, indisposed to endure*, 3. 15.
INCARNATION of our Lord, 18. 1.
INCISORS OR SHEARERS, *the teeth so called*, 136. 13.
INCOMMODITIES, *disadvantages*, 42. 26.
INCOMPATIBLE DISTANCES, *extremes opposed to one another*, 55. 26.
INCOMPREHENSIBLE AND INFINITE DISTANCE, *boundless, limitless*, 84. 27 : INCOMPREHENSIBLES, *things beyond mental comprehension*, 216. 3
INCONSEQUENT CONJECTURES, *illogical*, 139. 5
*INCONSEQUENTLY, *illogically*, 139. 29.
INCULCATE UNTO, *to impress upon*, 171. 18.
INCURVATE, *to make crooked*, opposed to *rectify*, 66. 28
INDEAVOUR = *endeavour*, 102. 18.
INDIA, 135. antep : 194. 20.
INDIES, used for *boundless wealth*, 120. 30.
INDIFFERENCES, *equalities*, 314. 12.
INDIFFERENCY, *equality*, 132. 15 : *insignificant matters*, 46. 9 : INDIFFERENCY OF ARGUMENTS, *exactly-balanced arguments*, 58. 29 : 132. 15 : INDIFFERENCY OF BEHAVIOUR, *impartiality*, 7. 5.
INDIFFERENT TEMPER, *impartial*, 93. 25 : INDIFFERENT AND UNCERTAIN NATIVITY, (perhaps) *a horoscope evenly balanced and undetermined*, 33. 13.
INDIRECT (A BAD AND) WAY, 44. 18. (perhaps) *wrong*, opposed to *right (rectus)*.
INDISPUTED, *not disputed*, 26. 5.

INDISSOLVABLE, *not to be solved*, 113. 7.
INDITE, *to compose, dictate*, 175. 27.
INDIVIDUALS, *single persons*, 29. 30.
IN-DRAUGHT, *current up an opening into which the sea flows*, 223. 25.
INDUCIBLE BY REASON, *capable of being arrived at by induction*, 75. 9, 12.
INDUCTIONS, *rules for induction*, 73. 21.
INDUCTIVE PRINCIPLE, *agreeable to reason*, 36. 2.
INEFFABLE, *unspeakable*, 64. 2.
INFAMY OF THE DEAD, in the sense of *defamation*, 309. 8.
INFIRMITIES, *weaknesses*, 93. 4.
INFORCEDLY, *not voluntarily, by compulsion*, 237. 9.
INFORM, *to animate*, 22. 1 : 54. 27, 28 : 58. 11 : 118. 13.
INFORMER, *delator*, 217. 2.
INFUSION, *pouring into the mind, inspiration*, 110. 14.
INGENUITIES (GRATEFUL), abstract for concrete, *men of a grateful disposition*, 218. 25. (See Note at 8. 29.) Sir T. B. (quoted by Johnson) also uses the words *manly ingenuities* in the sense of *wit* or *genius*.
INGENUITY, *cleverness, ability*, 31. 6.
INGENUOUS INTENTIONS, 65. 28, *simple, plain* (Fr. *ingénu*).
INGRATEFUL, *ungrateful*, 198. 23. The more common form, *ungrateful*, is also found, 219. 1.
INGRESSION INTO THE DIVINE SHADOW, *entrance*, 231. 21.
INHERITANCE, 222. 27. (See Note.)
INHUMANE (THAT) VICE, *unnaturally malicious*, 205. ult.
INIQUOUS, *unjust*, 212. 21.
INNOCUOUS, *harmless*, 169. 28.
INOCULATION OF EDUCATION, 93. 29, *engrafting*, a metaphor from *gardening*, the use of the word in *medicine* being unknown in Sir T. B.'s time. Edd. J. and M. have *inoculations* (plur.), but probably all the other old ed. have *inoculation* (sing.).
INORGANICAL, *devoid of organs*, applied to the Soul, 59. 22.
INORGANITY OF THE SOUL, *inorganical nature*, 60. 7.
INQUIETUDE IN OVER-QUIETNESS, *want of rest*, 182. 1.
INQUINATED, *defiled, corrupted*, 192 antep. The word is used also in *Pseud. Epid.*, iii. 7. p. 259. l. 15. ed. Bohn.
INQUIRIES, (see *Enquiries*), 51. penult.
INQUISITION, *search, investigation*, 110. 15.
INRICHED = *enriched*, 32. 18.
INSENSIBLE, *too small to be felt*, 102. ult.
INSIGNIFICANT, *not significant, bringing no warning*, 117. 15
INSINUATIONS (SYMPATHETICAL), *intimations*, 127. ult.
INSOLENCY, *insolence*, 88. 12.
INSOLENT ZEALS (see *Zeals*).
INSTANCES OF TIME, *instants* (Lat. Transl., *momenta*), 21. 14.
INSTILLING, *insinuating*, 61. 17.
INTEGRITY, *perfectness*, 28. 18 : 165. 19.
INTELLECTUALS OF FAITH, *human intellects*, 308. 3.
INTELLIGENCES, 31. 16: either *animated spirits*, or perhaps rather *the minds of men*. The Latin Transl. has *intelligentias*.
INTEND, *to extend, intensify*, 208. 28.
INTENDED COPY, *done intentionally*, opposed to *surreptitiously*, 4. 5.

INTENTIONS (THOSE INGENUOUS), 65. 20, abstract for concrete, *intenders, those men of ingenuous or noble intentions.* (See Note on p. 8. l. 29.)
INTENTS, *intentions*, 25. 7.
INTERCURRENCES, *interventions*, 179. 31.
INTERIM (IN THE), *in the mean time*, 38. 2.
INTERIOURLY, *internally*, 216. ult.
INTERIOURS OF TRUTH, 188. 24: (of Men) 222. antep.
INTERMISSIVE RELAXATION, *with intervals*, 224. 9.
INTERVENTIONS (MERCIFUL), *acts of merciful interposition*, 180 21.
INTREAT = *entreat*, 62. 19.
INTRINSECAL VALUE, *intrinsic, real*, 177. 20: SO INTRINSICAL IS EVERY MAN UNTO HIMSELF, *with an individual or essential character*, 143. 9.
INTUITIVE KNOWLEDGE, *instinctive, independent of reasoning*, 54. ult.: 222. 30.
INUNDATION, not so strong a word as *flood*, 39. 6; "the general *flood* of Noah" is contrasted with "that particular *inundation* of Deucalion."
INVEIGLE (see *Enveagle*).
INVERTED, *applied in inverse terms*, 114. 7.
INVERTEDLY, *placed upside down*, 215. 24.
INVERTING CONCEIT, *reversing, transforming*, 82. 29.
INVISIBLES, *things invisible*, 204. 14: 215. 26: 216. 5: 217. 29.
INVOLVED ÆNIGMAS, *intricate*, 17. ult.
INWARD, *internal*; INWARD EYES, 2 6. 28; INWARD OPTICKS, 216. 20; INWARD SIGHT, 216. 25; INWARDS, *intestines*, 133 ult.
IRELAND, quartan agues no longer uncommon in, 136. ult. See *Extracts from Common Place Books*, vol iii. p. 362, l. 7, ed. Bohn.
IRONICALLY, *saying one thing and meaning another*, 220. 15.
IRRADIATION, *emission of rays of light*, 52. 18.
IRUS, 164. 4, a beggar (*Odyss.* xviii. 233) whose poverty became proverbial:—"Irus et est subito qui modo Crœsus erat" (Ovid, *Trist.* iii. 7, 42). (Note in W).
ISRAELITES, CHILDREN OF ISRAEL, mentioned, 9, 14: 18. 13: 27. 18: 35. 21: 49. 17.
ISTHMUS BETWEEN THIS LIFE AND A BETTER, applied to *death*, 144. 15.
ISTRIA, mentioned, 136. 26.
IT, used for *that which, what*, 116. 23.
ITALY, ITALIANS, mentioned, 36. 30: 92. 4: 105. 28: 131. 22.
ITEM, *hint, intimation*, 73. 18.
ITERATED, *repeated*, 150. 2: 153. 24: 165. antep: 197. 12: 206. 17: 218 28.

JACOB, ISSUE OF, *the Jews*, 43. 12: his dream, 119 16.
JAMES (ST.), his *Epistle* not apocryphal, 152. 16: 168 ult.
JANUS, *a Roman god, with two faces in opposite directions*, 110 1: 215. 14: 214 ult.: 222. 5: TEMPLE OF JANUS, which was shut in time of peace, 198. 25.
JANUS FACED DOCTRINES, *double-faced*, 203. 21.
JARGON, *language of the uneducated*, 108. 24.
JAUNDICE (A NEGRO IN THE BLACK), 206. 17, used for a person "still advancing in iniquity" (I 14).
JEFFERY (JOHN), ARCH-DEACON OF NORWICH, edited the *Christian Morals*, 160.

JEREMY, the Prophet, mentioned, 218. 12.
JERUSALEM, mentioned, 48. 13: 218. 11: THE NEW, 217. 16.
JESUITS, their miracles in the Indies, 46. 28.
JEWS, to be pitied, 8. 1: their interpretation of the Old Testament, 43. 9: their religion, 44. 7: obstinate in all fortunes, 44. 12: their unbelief, 49. 4: their food, 91. 14: mentioned, 19. pen.: 43. 27.
JOB, mentioned, 69. 20: 102. 21: 151, 23: 168. 8: quoted, 197, 25: 227. 17.
JOHN (ST.) THE BAPTIST, his ashes, 48. 15.
JOHN (ST.) THE EVANGELIST, his description of Heaven, 77. 15.
JOLLITY, *festivity*, 224. 12.
JONAS, his gourd, 172. 1.
JONATHAN, his arrows, 212. 27.
JOSEPH, story of, 30. 11.
JOSEPHUS, his *Antiq. Jud.* referred to, 35. 18: 42. 21.
JOSHUA, his miracle, 49. 5.
JUBILEE, *a time of deliverance, rejoicing*, 70. 19: 73. 29: *a period of fifty years*, 66. 2. (See Note.)
JUDAS ISCARIOT, the mode of his death, 40. 15.
JUDGEMENT, DAY OF, 73. 74.
JUDGEMENTS, used for *judges* or *men of judgement*, abstract for concrete, 87. 1: JUDGEMENTS BELOW OUR OWN, 13. 7: MORE ADVANCED, 36. 23 (comp *Pseud. Epid.*, i. 9, vol. i. p. 75, l. 7, ed. Bohn): BEST AND LEARNED, 5. 16: 90. ult.: GOOD, 189. 1: MATURER, 90. antep.: SOBER, 17. 16: SOLID, 188. 29: UNSTABLE, 10. 28: WISER, 32. 16. (See Note on p. 8. l. 29.)
JUDICIAL ASTROLOGY, 33. 8. that branch of Astrology which foretells the fate of men and nations, as distinguished from *Natural* Astrology, which predicts the operations of nature, and is in fact a branch of astronomy. (Note by Smith in A.A.)
JULIAN, the Emperor, his impieties, 75. 8.
JUNE, December in the midst of, 53. 4.
JUNIOR ENDEAVOURS, *youthful*, 109 antep.
JUNO LUCINA, the goddess presiding over childbirth, 130. 23. (See Note.)
JUPITER, the planet, 207. 16: its influence, 33. 11.
JUPITER, CELESTIS, OPTUMUS, two attributes and names of Jupiter in Hippocrates, 139. 14: SONS OF JUPITER, *demigods*, 174. 8: JUPITER'S BRAIN, 185. pen. (see Note): his thunder and thunder-bolt, 203. 4: 220. 3: to invoke with a stone in the hand, 219. antep. (see Note): genitive case of the word *Jupiter*, 98. 27. (See Note.)
JUSTICE, COMMUTATIVE, 120. 2: DISTRIBUTIVE, 120. 1: RECOMPENSIVE, 74. 2. (See these words.)
JUSTINE, the historian, referred to, 49. 16.

KELL, *the omentum or caul*, 137. antep.
KING'S EVIL, *scrofula*, so called from the belief that it might be cured by the touch of the Sovereign; said by Sir T. B. to be increasing in England, 136. pen.
KISS NOT THY HAND, in token of worship or reverence, 149. 2: 165. 10: 1 KISS YOUR HAND, a salutation at the end of a letter, 236. 11. (Comp. BEZO LAS MANOS.)
KISS OF THE SPOUSE (in mystical theology), 231. 21.
KNEE, KNEES, used for *kneeling* in prayer, 9. 31: 66. 27: TO CONQUER

ON MY KNEES, *not by argument, but by prayer*, 34. 27: TO OWE A KNEE, *to be in duty bound to worship*, 33. 12.
KNOTTED AND VARICOSE VEINS, 298. pen.
KORAN (see *Alcoran*).

LABYRINTH, *maze, complication*, 29. 26: 30. 11.
LACONICALLY SUFFERING, *with scarcely a word of complaint*, 223. 2.
LACONISM, *Laconic brevity of speech or writing*, 175. 25. (See Note.)
LACTEOUS STARS, *in the milky way*, 225. 18.
LADDER AND SCALE OF CREATURES, *order of succession*, 49. penult.
LAERTIUS (DIOGENES), his *Lives of Philosophers* contrasted with Plutarch, 184. 11.
LAMP OF LIFE, 296. penult.
LANGUEDOCK, endemic disease of children in, 135. 14 (See Note.)
LAPITHYTES, more correctly *Lapithæ*, used for *the passions*, 162. 20, alluding to the quarrel of the Centaurs and Lapithæ.
LAPSES, *slight errors*; REAL, 4. antep.: SINGLE, 16 14: HUMAN, 186. antep.: COLLATERAL, 187, 19.
LAPT (LAPPED) IN THE WATER LIKE DOGS, Gideon's soldiers, 90. 13.
*LAQUEARY COMBATANTS, *entangling with a noose or lasso*, from the Roman gladiator *laquearius*, 174. 23.
LARRON (French), *thief*, the character of the Gascon, 99. antep.
LATIN ABILITIES, *knowledge of the Latin language*, 188. 28.
LATITUDE OF YEARS, *extent, amount*, 221. 27.
LAUDANUM, used for *a soporific*, 119. 36.
LAW OF SINAH, 150. 24: 166. 29.
LAZARUS, who was raised from the dead, 37. ult.: 144. 6 (see Note): 297. 1; LAZARUS AND DIVES, 78. 16: used for *a beggar*, 97. 10: 225. 26
*LAZY OF BRAZILIA, 182. 4. An animal called more commonly the *Sloth*, which is said to be several days in climbing a tree. (Note in H.) Dr. Edward Browne speaks of a "Lazy of Brazil" (vol. iii, p. 405. l. 23. ed. Bohn).
LEADEN (THAT) PLANET, *Saturn*, 117. 20: TO WALK WITH LEADEN SANDALS, *with sluggish and languid steps*, 182. 18. (See Note.)
LEARNING of to-day unlearned to-morrow, 109. 25.
LEAVEN, *to taint*, 147. 10: 161. 3: LEAVEN AND FERMENT, 46. 12.
LECHER, *lustful man*, 107. 14.
LECTURE, *perusal*, 41. 17; LECTURES OF MORTALITY, *discourses on death*, 64. penult.
*LEGACIED, *bequeathed*, 98 2.
LEGERDEMAIN, *sleight of hand, deception*, 50. 13.
LEGION, of devils, or evil passions, 81. 17: 154. 1: 162. 21: 205. 10. (Comp. *Regiment*.)
LEISURABLE HOURS, *hora subsecivæ*, 4. 10 (found also in *Pseud. Epid.* ii. 3. p. 141, l. 16, ed. Bohn).
LEO, one of the signs of the Zodiack, 206. 30.
LEPANTO (BATTLE OF) 1571, used for *a deadly contest*, 106. 22. (See a fragment on "Naval Fights," by Sir T. B., vol. iv. p. 287. ed. Wilkin.)
LEPROSIE, 140. ult.
LETANY, *litany, supplication*, 114. 30.
LEWIS, King of Hungary, 135 l. LEWIS XI., King of France, alluded to, 188. antep. (See Note.)
LIEF, LIEVE. (See *Live*.)

LIGAMENTS, *bonds, entanglements*; LIGAMENTS OF THE BODY, 118. 17; LIGAMENTS TO THE WORLD, 61. 28.
LIGATION OF SENSE, *binding*, 117. 15.
LIGHTS ABOVE, *constellations*, 207. 22: OF HEAVEN, 207. 29.
LIKE, *likely*, 145. 24: 162. 13; 176. 17; 222. 1.
LIMA (FROM) TO MANILLIA, i.e., *across the ocean*, 148. 2: 161. ult.
LIMB, *to limn, sketch*, 96. 9.
LIMBO, *a region bordering upon hell, where there is neither pleasure nor pain*, 84. 15. (See Note.)
LINGRING AFTER, *hankering after*, 186. 9.
LINGUIST, 108. 29.
LIONS' SKINS, used for *armour*, 162. 5. (See Note.)
LIPARA, 174. 30, one of the Æolian islands, where Vulcan had a forge. (Juvenal, *Sat.* xiii. 45.)
LIQUATION (TO FALL INTO), *to be melted*, 79. 18.
LITANY. (See LITANY.)
LITTLETON (MRS.), 159. ult.: 160. 6. (See Note.)
LIVE (I HAD AS), *as lieve, as lief*, 19. 11.
LIV'D (MEN ARE) OVER AGAIN, *men's lives are lived*, 14. 26: RATHER LIVED (*like an automaton*) THAN LIVING, 175. 14.
LIVELY (MORE), *with greater resemblance to life*, 134. 2.
LIVERY, (WITHOUT A), *without fee or reward*, the servant's *livery* being part of his pay, 24. 28: TO WEAR OUR LIVERIES, *to be in our service*, 97. 14.
LOBE OF LUNG, 138. 2, 10, 11.
LOCOMOTIONS, *movements*, 182. 12.
LOCUSTS, eaten by the Jews, 91. 14.
LOGICAL TERMS (See ACCIDENT, DIFFERENCE, PROPERTY, QUODLIBETICALLY, SYLLOGISM.)
LOGICK, *reasoning*, 93. 27: 113. 16: opposed to *Rhetorick*, 12. 24.
LONGANIMITY, *forbearance, long-suffering*, 201. penult.: 228. 3.
LONGEVITY not to be desired, 65, 66: 201. pen.
LONGEVOUS GENERATIONS, *long-lived*, 202. 6.
LOOSE, *to lose*, 163. 1, 22: 186. 6: 198. 20: 209. 28: 210. 22: 214. ult. *to untie*, 13. 26.
LORD OVER ALL, *to be supreme*, 303. 20.
LOUS WIFE, her metamorphosis, 61. 1.
LOYALTY TO VIRTUE, *fidelity*, 97. 14.
LUCAN, quoted, 61. 26: 68. penult.: 71. 25: manner of his death, 118. 29 (see Note): 199. 17.
LUCIAN, referred to, 98. 26: his irreligion, 36. 22: 75. 8.
LUCIFER, *Satan*, 19. 20: 81. 16: 88. 2: 229. 7.
LUCIFEROUSLY, *luminously*, 201. 27.
LURE OF FALCONRY, *bait* (term in hawking), 19. 21.
LUTHER, mentioned 11. 27.
LYCURGUS, used for *a Lawgiver*, 175. 6.

MACHIAVEL, his irreligion alluded to, 36. 22; mentioned disparagingly, 187. 18.
MADNESS, 141. 23: SHORT MADNESS, 168. 7 (see Note): STATUTE MADNESS, *declared by Law*, 72. 26.
MAGDALENE. (See MARY.)
MAGICK, distinguished from philosophy, 51.

MAGISTERIAL AND MASTER PIECES, *chief or master parts*, 55. 18
MAGNALIA NATURÆ, *Nature's great things*, 51. 23. (The words are used by Bacon, *Sylva Sylvarum*, § 354.)
MAGNALITIES OF RELIGION (*Magnalia*), *great things*, 216. 7. (Found also in *Pseud. Epid.* ii. 3, p. 157, l. 6, and v. 2, p. 216, l. 3, ed. Bohn.)
MAGNETICALLY (STAND), *as if fixed by a magnet*, 149. 31: 165. 27.
MAHOMET, his description of Heaven alluded to, 81. 3.
MAHOMETANS, mentioned, 43. 27: 44. 8.
MAJESTIC PIECES, *grand*, 26. 21.
MAJOR PART, 100. 21.
MAKE, *to form out of something*, opposed to *to create*, 58. 18: TO MAKE OUT, *to end* (?) opposed to *to make*, 190. 7: TO MAKE FOR, *to favour*, 46. 26: TO MAKE ONE OF, 207. 22: TO MAKE OUT DEFECTS, *to make up for*, 177. 16.
MALEFACTORS (PENITENT), *criminals*, 147. 20.
MALEVOLENT PLACES, *unfavourable, i.e., unhealthy*, 129. pen.
MALIGN HIMSELF, *to hate, harm*, 106. 7.
MALIZSPINI, 123. 30. *Celio Malespini*, born about 1540, the author of "Ducento Novelle." Ven. 1609. (See *Nouv. Biogr. Gén.*, tome 33.)
MAN, his nature, 55 (see *Microcosm*): the master-piece of creation, 58: a devourer of himself, 60. 24: THE OLD MAN, 146. 20 (see ADAM.)
MANAGERY, *management*, 163. 2.
MANICLED, *fettered*, 162. 17; from Fr. *manicle*, and Lat *manicula*, now commonly written, *manacle*.
MANIFEST, *to prove*, 40. 14.
MANILLIA, 148. 3: 161. ult. (See Note.)
MANNA, plentiful in Calabria, and formerly in Arabia, 35. 16.
MANNERLIEST PROPOSITION, *most reverential*, 47. 26.
MANSFIELD (DUKE JOHN ERN.), his heart after his death, 133. 29. (See Note.)
MANSION (NO STEADY), *fixity, permanence*, 123. 9.
MAP OF TIME, *course*, 221. 28.
MARASMUS OR CONSUMPTION, *wasting, atrophy*, 131. 8.
MARBLE CONSCIENCE, *hard as marble, hardened*, 106. 27: MARBLE MEMORIES, *enduring*, 219. 13.
MARRIAGES MADE BY THE CANDLE, 141. 19. (See Note.)
MARS the god, 213. 5 (see Note): the planet, 206. antep.: 207. 16.
MARSEILLES, mentioned, 207. 10.
MARSHALL, *to arrange for contemplation*, 62. 4.
MARTIAL (IN A) POSTURE, *by fighting*, 34. 26.
MARTYROLOGIES, *lists of martyrs*, 45. 26.
MARTYRS, *who* may properly be so termed, 45. 16, &c.
MARY MAGDALENE, out of whom went seven devils, 81. 19: 205. 7: a penitent in Heaven, 191. 21; a companion of Lazarus, 297. 10.
MASSY AND MONSTROUS, *vast*, 204. 11.
MASTER MENDICANTS, *experienced beggars*, 94. 27.
MASTERPIECES OF THE CREATOR, *chief works*, 55. 18.
MATCH, *to equal*, 69. 20.
MATCHES (PECUNIARY), *marriages*, 141. 18.
*MATERIAL UNTO LIFE, *to materialise form into matter or substance*, 61. 7.
MAXIMINUS, a traditional companion of Lazarus, 297. 10.
MAZE OF HIS COUNSELS, *intricacy*, 23. 16.

MEANDERS AND LABYRINTHS, *intricacies*, 29. 26.
MEDIOCRITY, *moderation*, 11. 4.
MEGASTHENES, the historian, mentioned, 49. 13.
MEMENTO, 71. 13, 14: *memorial notice*, 140. pen.: 146. ult.: 172. 29
MEMORANDUMS, *mementos*, 196. 23: 210. 13.
MEMORIST WITHIN US (viz., *conscience*), *reminder*, 172. 24.
MEMORY (WHOSE), *keeping in mind, recollection of which*, 74. 8: MEMORIES, 219. 13.
MENDICANTS, 94. 27.
MERCENARIES, *influenced not by love, but by hope of reward*, 82. 19.
MERCURISM, *divine message*, from *Mercury*, the messenger of the gods, 127. penult.
MERCURY, the god, 139. 15: the planet, 33. 10: quicksilver, 76. 8.
MERIDIAN, *highest point of glory*, 31. 22: UNDER ANY MERIDIAN, *in any part of the world*, 92. 12.
MERITS, *what we deserve* (in a bad sense), 15. 7.
METAL, in the sense of *gold*, 191. 8.
METAMORPHOSIS, *change of form*, 60 penult.
METAPHYSICS OF THEIR NATURE, *speculative explanation*, 53. 27.
METELLUS PIUS, 186. 6. (See Note.)
METEMPSYCHOSIS, *transmigration of the soul from body to body*, 14. 19: 60. 31: 190. 1: 215. 17: 224. 28.
METEORS (metaph.), *living spirits of the air*, 24. 23.
METHINKS, METHOUGHT, *it seems (seemed) to me*, 15. ult.: 17. 25: 39. 4: 50. 26: 84. 13: 102. 13: 103. 12: 104. 2, 14: 193 penult.
METHODIZE, *to regulate*, 180. 26.
METHUSALEM, METHUSELAH, his great age, 40. 11 (see Note): 66. 27: 202. 9: 230. 18.
*METICULOUSLY, *timidly*, 182. 16.
MICROCOSM, *a world in miniature*, man so called, 55. 30: 80. 17: 114. penult.: 115. 27: 116. 10. (See Dean Church's *Hooker*, pp. 122, 123.) The womb so called, 63. 14.
MICROCOSMICAL (THINE OWN) CIRCUMFERENCE, *the limits of thine own body*, 207. 4.
MIDIANITES, their overthrow by Gideon, 90. 14.
MIDRIFF, *diaphragm*, 138. 24.
*MIGRANT BIRDS, *migratory*, 130. 2.
MILITANTS, *disputants*, 98. 31.
MILITIA, *forces*, 207. 24: *warfare*, e.g. MILITIA OF LIFE, 154. 11: 170. 8: INTERNAL MILITIA, 174 antep.
MIMICAL CONFORMATION, *imitative*, 203. 1.
MINCE THEM LIVES, *to divide into small sects*, 17. 9.
MIND, *to attend to, to notice*, 36. 7.
MINERVA, to be prayed to in good dreams, 139. 14.
MINORATE, *to diminish*, 210. 21. (MINORATION is found in *Pseud. Epid.* 1. 2. p. 14. l. 7. ed. Bonn.)
MINORITY, *nonage*, 87. 11.
MIRACLES, 46: man's life a constant miracle, 115.
MISCARRIAGE, *failure*, 30. 18. (See Note.) It has been suggested by a friend, that, though the letter did not *miscarry* (or travel in a wrong direction) at first, yet it did so afterwards, when it fell into the hands of the King, for whom it was certainly never intended.

MISCARRY, *to fail*, 224. 19; *to bring forth before the time*, 90. 5: 234. 9.
MISCREANT PIECE, *infidel*, 36. 17; or perhaps the word is used in a general sense, as a term of abhorrence.
MISERABLEST PERSON, 62. 16.
MISTRUST A MIRACLE, *to suspect*, 34. antep.: 35. 8.
MITE, *small piece of money*, 121. 5: 148. 25: 163. 22.
MOALS, (See MOLES.)
MOCK-SHOW, *an unreal pageant* (applied to *the world*), 66. 13.
MODERATOR, *the umpire and arbitrator in academic disputations*; hence *Death* is called "this reasonable MODERATOR and equal piece of justice" (62. 15.), because, like a judge, it maintains an even balance, and redresses the wrongs of this present life. So "a middle and MODERATING point" (118. ult.) means perhaps *nicely balanced or balancing*.
MODEST IGNORANCE, 110. 16.
MOHACZ, battle of (1526), 135. 3.
MOLES, *nævi*, 134. 15: VENUS'S MOLES, 195. 6: NOT ONLY MOLES BUT WARTS, 186. antep. in the sense of *flaws, blemishes*. Sir K. Digby speaks (figuratively) of "*moles* in that face which had been marked for a beauty" (vol. ii. p. 485. l. 16. ed. Bohn).
MONITIONS, *warnings*, 197. 22.
MONOSYLLABLE, 108. 14 (early use of the word).
MONSTERS, "*a composition of man and beast*" (in a figurative sense), 86. 22: *strange accidents*, 130. 27. (See Note.)
MONSTROSITY, *deviation from the regular order of nature*, 20. 4: 29. 23, 26: *strangeness*, 190. 28.
MONSTROUS PRODUCTIONS, 59. 13: MONSTROUS IN INIQUITY, 181. 6.
MONTROSE ("the incomparable" Marquis of), 314. 24.
MORALIST, *one who puts his trust in Morality without religion*, 93. ult.: BE A MORALIST OF THE MOUNT, *form a code of morals in accordance with the Sermon on the Mount*, 221. 22.
MORALIZE OUR ACTIONS, *to render our actions moral*, 207. 7.
MORGELLONS, 135. 15. (See Note.)
MOROSITY, *moroseness, churlish demeanour*, 9. 30.
MORPHEUS (NOT IN THE JURISDICTION OF), *not subject to sleep*, 118. 8.
MORTA, one of the Fates, 134. 25.
MORTAL VISAGE, *bearing the stamp of death*, 134. 22.
MORTALITY, *mortals*, 47. 22: 107. 26.
MORTIFICATION, DYING UNTO SIN AND THE WORLD, 70. 30.
MORTIFY, *to deaden*, 218. 3: MORTIFIED INTO A THOUSAND SHAPES, *divided by death*, 76. 9.
MOSES, 30. 9: Law of, 41. 30: 42. 4: 43. 7: his death, 49. 25. (See Note.) His mystical method, 56. 23.
MOSS, 296. 14. "Muscus cranii humani," the moss of a dead man's skull was one of the substances used in medicine. (See Castelli *Lex. Med.*, in v. *Usnea*; Salmon's *London Dispens.* i. 4. § 423.)
MOST ABJECTEST (double superlative), 107. 26.
MOTHER-SINS, MOTHER-VICES, *leading to others*, 204. 30: 205. 3. (Comp. FATHER-SIN.)
MOTIVES, *moving forces or influences*, 36. 29.
MOULDER, *to wear away* (active), 136. 5.

MOUNT, *Sermon on the Mount*, alluded to, 150. 23 : 221. 22.
MOVEABLE (THE FIRST). (See FIRST MOVEABLE.)
MULTIPLYED ACKNOWLEDGEMENTS, *repeated thanks*, 183. 18. : MULTIPLYING IMPROVEMENT, 149. 25. : 165. 7.
MULTITUDE (THE), the special object of Sir T. B.'s contempt, 92. 21, 28 : 100. 12 : anticipating Carlyle's expression, "thirty millions of people, mostly *fools*." (Comp. *Pseud. Epid.* i. 5, p. 38, l. 30, ed. Bohn.)
MUMMIES (EGYPTIAN), 135. 20.
MUSES, used for *learning* or *literature*, 99. 7.
MUSIC OF THE SPHERES, 111. 17: that the rotation of the planets was attended with a musical sound was a fancy of the Pythagoreans in 6th cent. B.C., which, after it ceased to be more than a dream of early astronomers, has maintained its place in poetry and popular language ever since. (See Mr. Pattison's note to Pope's *Essay on Man*, i. 202, p. 35, Oxf. 1875, who gives references to some of the chief passages where the phrase and the idea occurs. The expression has recently (Nov. 1880) been the subject of a discussion in the *Illustrated London News*.
MUST NEEDS, 45. 21 : 147. 17.
MUTABLE FACES, *changeable, inconstant*, 185. 7.
MUTATION, *change*, 72. 1.
MUTES, *dumb persons*, 152. 29 : 169. 13.
MUTILATE BODIES, *mutilated*, 122. 4. The word is found also in *Pseud. Epid.* vii. 2, p. 215, l. 22 ed. Bohn.
MUTIN (French), *stubborn*, applied to the English, 99. 30.
MYSELF, for *I myself*, 37. 25.
MYSTERY, *trade, calling, craft* : TRADE AND MYSTERY OF TYPOGRAPHERS, 43. 4 : WHOLE PROFESSIONS, MYSTERIES, AND CONDITIONS, 92. 25.
MYSTICAL THEOLOGY, 231. 22.

NAKED APPETITE, *simple*, 186. 3 : NAKEDLY KNOWN, *without covering or disguise*, 173. 22.
NAPHTHA, *petroleum, rock oil*, 35. 7.
NATIVITY OF OUR RELIGION, *date of its commencement*, 12. 5 : *horoscope*, 33. 14 : EASY NATIVITIES, *childbirth*, 130. 20.
NATURAL ROYALISTS, *by nature*, 198. 30.
NATURALITY, *naturalness*, 84 antep.
NATURALIZE, *to make natural*, 220. 27.
NATURALLY, *in accordance with nature*, 76. 11.
NATUR'D. (See BEST, GOOD, ILL.)
NATURE IS THE ART OF GOD, 29. 19 : OUR, THEIR NATURES, *constitutions, tempers*, 15. 7 : 118. 13 : 194. 28 : 204 pen. : abstract for concrete. CONTEMPLATIVE NATURES, 15. 23 : MERCIFUL NATURES, 94. 18. (See Note on p. 8, l. 29.)
NAVEL (THE MAN WITHOUT A), viz., Adam, 114. 26. (See Note.)
NAVIUS (ATTUS). (See ACTIUS.)
NEAR. (See NEER.)
NEAT DECEPTION, the Latin Transl. has "*amabilis impostura*," but it more probably means *pure, simple* (*unadulterated*), 123 antep : THE NEATEST WAY, "*elegantissime*," 65. antep.
NEBUCHODONOSOR, his illness, 61. 1. 209. 13.

NEBULOUS STARS, *misty, undistinguishable from each other*, 225. 19.
NECESSARY MANSIONS, *decreed by fate, inevitable*, 77. 4.
NECESSITOUSNESS, *need*, 164. 11.
NECESSITY (THAT FATAL) OF THE STOICKS, 36. 7: "*illa fatalis necessitas, quam* εἱμαρμένην *dicitis.*" (CICERO, *De Nat. Deor.* i. 20.)
NECTAR, used for *a delicious drink*, 113. 29.
NEEDS (MUST), 147. 17.
NEER, *close, intimate, familiar*, SO NEER A GLYMPSE, 55. 13: NEER ACQUAINTANCE, 101. 7: *nearest* FRIENDS, 101. 4: NEER JUDGEMENT, 55. 32: NEERER APPREHENSION, 116. 28: NEERLY APPREHENDS, 102. 11: NEERLY DISPOSES, 93. 26: NEERER (*more nearly*) ADDICTED, 95. 25.
NEGATIVE doubled, 60. 12: 81, ult.: 105. penult.
NEGATIVE IMPIETIES, *arising from ignorance*, 44. 5.
NEGATIVE (UPON THE) OF, *because it is contradicted by*, 39. ult.
NERO, the Roman Emperor, 100. 3 (See Note): 186. 8 (See Note): 229. 9; confounded with Tiberius (?), 107. 14. (See Note.)
NESTS (TO LOOK BEYOND THEIR), 109. 4.
NEUTRALITY, instead of *Naturality*, 34. antep., in Wilkin's Ed. (T.) and in Bohn's reprint (X.), must be a misprint.
NEW-CAST RELIGION, *remodelled, reformed*, 8. 11.
NICEPHORUS, referred to, 140. 24. (HIS CONCORDIA CRITICAL Verses published with Artemidorus, ed. Rigalt., Paris, 1603.)
NIGHT, daughter of Chaos in Greek mythology, 131. antep. (See Note.)
NIGHT-WALKER, *somnambulist*, 118. 4.
NILE or NILUS (THE INCREASE OF), 26. antep.; 309. 16.: EGYPTIAN RIVER, 205. 1.
NIMBLE SUN, 119. 22: NIMBLER HEADS, *more lively*, 109. 3.
NO MORE BUT, *no more than*, 51. 16.
NOAH, general flood of, 39. 6: 218. 10: world populous in his time, 40. 3. contemporary with Methuselah. 202. 9.
NOCENT, *a guilty person*, 173. 18. (See Note.)
NOCTAMBULOS, *somnambulists*, 118. 4. (See also *On Dreams*, vol. iii. p. 346, l. 2, ed. Bohn.)
NONAGE OF OUR CHURCH, *when it was still in its infancy*, 87. 12.
NONE = NOT ONE, 90. 15.
NON-ENTITY, *non-existence*, 227. 2.
NON-EXISTENT, 202. 21.
NONNUS PANOPOLITES, his versified paraphrase of St. John's Gospel referred to, 296. ult. (Edited by Dan. Heinsius, Gr. and Lat., Lugd. Bat., 1627.)
NON-PERFORMANCES, 147. 16: 163. 13.
NON ULTRA, *ne plus ultra, a point beyond which it is impossible to go*, 150 17: 166. 22: 180. 5: plural NON ULTRA'S, 195. 9.
NOON-DAY VICES, *open, manifest*, 183. 30.
NOR, used as a second negative, where we should say *and*; NOR CANNOT, 60. 12: NOR NEVER 81. ult.: NOR TAKE NONE, 195. penult.
NORTH STAR, *the polestar, loadstar*, 109. 8.
NOTE OF THY GENERATION, *fame*, 181. 27.
NOTHING, *nothingness*, 223. 28: BEST PART OF NOTHING, as GOD created all things out of *nothing*, these are the best parts of His creation, 55. 19.
NOTORIOUS PRODIGAL, *noted, well-known*, 35. ult.

NOVELLIZING SPIRIT, *innovating*, 176. 5.
NOVITY, *novelty*, 176. 5.
NOX, *the goddess Night*, 131. antep. (See Note.)
NULLITY, *nothingness*, opposed to *omneity*, 58. 11.
NUMA, mentioned as the type of a good man, 178. 16.
NUMERICAL, *individual*; NUMERICAL FORMS, 54. 22: NUMERICAL SELF, 54. 25: 76. 10.
NUMEROUS NUMBERS, 225. 17. (Comp. *Hypocritical hypocrites.*)
NUNCIOS (AIRY), *unsubstantial messengers*, 127. ult.
NUT-SHELL (IN A), *in a small compass*, 204. 26.

O ALTITUDO, *O the depth*, &c., 17. 31. (See Note.)
OBJECT UNTO, 90. 21. (See Note.)
OBLIGATION (ACTS OF), *favours conferred*, 219. 5: OBLIGATIONS, *contracts, promises*, 220. 1.
OBLIQUE, *indirect*, 102. 21: OBLIQUELY, 50. 4: 183. 2.
OBLIQUITY, *indirectness*, 183. 7: *guilt*, 170. 10: OBLIQUITIES, *deviations from moral rectitude*, 190. antep.: 217, 6.
OBLITERATE, *to efface from memory*, 212. ult.
OBLIVION, 222. 19: OF INGRATITUDE, *forgetfulness, arising from ingratitude*, 172. 18: TOWER OF OBLIVION, 153. 1: 168. 16. (See Note.)
OBSERVABLE WORTH, *notable, remarkable*, 178. 13.
OBSERVATOR, *observer*, 196. 25: 210. 25: the author of "Observations," 237. 10.
OBSOLETE AFFECTATION, *exploded, antiquated*, 176. 12.
OBVIOUS FOOD, *easily found, procured*, 186. 7.
OCCULT QUALITIES, *secret*, 68. 23.
ŒCONOMY, 17. 5: 154. 20: 170. 23. (See ECONOMY.)
ŒDIPUS, *used for a solver of difficulties*, 175. 19: EVERY MAN'S OWN REASON IS HIS BEST ŒDIPUS, 13. 25. (Comp. "Our reason must be our Apollo," Sir T. B.'s *Works*, vol. iii. p. 258, l. 36, ed. Bohn.)
OFFER AT, *to make an attempt at*, (?) 220. antep.
OFTEN, *frequent*, 218. antep.
OLD (THE) MAN (Rom. vi. 6), 146. 20.
OLYBIUS HIS URN, 219. 26. (See Note).
OLYMPIAD, *the space of four years*, 172. 28. (See Note.)
OLYMPICKS, *the Olympic games*, 182. 6. (See Note.)
OLYMPUS, used for *any high mountain*, 177. 29.
OMINOUS PROGNOSTICKS *foreboding ill*, 51. 29.
*OMNEITY, *allness*, in verbal opposition to *nullity*, applied to God as "All in All," 58. 11.
OMNIBONUS FERRARIUS, quoted, 134. 12.
OMNIPOTENCY OF GOLD, 149. 1: 165. 9.
OMNIPRESENCY, applied to God, *omnipresence*, 209. 30: OMNIPRESENT, 57. 1.
ONEIROCRITICAL VERSES, *on the interpretation of dreams*, 140. 23.
*ONEIROCRITICISM, *interpretation of dreams*, 14[illegible]. 10.
ONLY, or ONELY, *alone*, 58. 3: 96. pen.: 121. 31: 227. antep.
OPACOUS SIDE OF OPINIONS, *dark*, opposed to *luciferous*, 203. 26.
OPENER, *more open*, 12. 24.
OPERATOR, one who makes something out of *something*; opposed to *creator*, one who makes something out of *nothing*, [illegible]. 17.

OPHIR, 178. 27: used for *pure gold.*
OPINIATRITY, *pertinacity in opinion*, 193. 15. (Used also in *Pseud. Epid.* vii. 9, init.)
OPINION, personified and styled "that Empress," 193. 3.
OPINION, *to opine*, 40. 24: 80. 5.
OPPONENT, in a theological disputation, 41. 8.
OPPOSE, *to raise objections to*, as in an academical disputation, 235. 24.
OPPOSITE, *an adversary, opponent*, 236. 3.
OPPROBRIOUS SCOFFS, *scurrilous*, 12. 13: OPPROBRIOUSLY, 303, 27.
OPTICKS, *Science of the nature and laws of vision*, 73 ult.: OPTICKS OF THESE EYES, *their visual power*, 70. 17: INWARD OPTICKS, 216. 20.
ORATION (French, *oraison*), *prayer*, 289. 13.
ORBITY, *bereavement*, 222. 26.
ORGANS (IMPROPER), *instruments not well adapted for their work*, 59. 20.
ORIGEN, one of his errors, 15. 14: his self-mutilation, 148. 23: 162. ult.
ORISON (French, *oraison*), *prayer*, 15. pen.
ORONTES, *a river of Syria*, 181. 15. (See Note.)
OSMAN, Sultan, 220. 5. (See Note.)
OSSEOUS PART OF GOODNESS, WHICH GIVES STABILITY TO ALL THE REST, 204. 26.
OSTIARIES, *mouths of a river*, 205. 2. (Used also in *Pseud. Epid.* vi. 8. init.)
OSTRACIZE, *to banish*, 303. 16. (See EXOSTRACIZE.)
OUT (TO BE), *to be mistaken*, 63. 9: 143. 19: *to be exhausted*, 314. 27.
OUT-SEE THE SUN, *to see further than the sun can see*, 78. 18.
OUT-TALK, *to overpower in talking*, 109. 8.
OVATION, a minor kind of triumph, 153. ult.: 162. 15.
OVER-QUIETNESS, *too much quietness*. 182. 1.
OVID, afraid of drowning, 199. 22. (See Note.)
OVIPAROUS QUADRUPEDS, *bringing forth their young as eggs*, 138. 30.
OYSTER-SHELLS, used for *flaws, blemishes*, 195. 5.

PÆDAGOGY OF EXAMPLE, *teaching*. 196 penult.
PAGAN, *antient heathen*, using the word anticipatively, 8. 26: 49. 7: 151. 25: 168. 9: *modern heathen*. 41. 16: 44. 5: 62. ult. (For the history of the changes in the meaning of the word, see Trench *On the Study of Words*, and the references to Gibbon, Grimm, and Mill.)
PAINTED MISTAKES OF OURSELVES, *deceptive misconceptions*, 174. 6.
PALATIVE DELIGHTS, *pleasures of the palate, of the table*, 185. 2.
PALLIATE, *to make up for*, 230. 19.
PANDORA'S BOX, of diseases, 137. 29.
PANEGYRICKS, *commendations*, 201. 4.
PANEGYRIST, *one who commends*, 183. 15.
PANOPLIA, *panoply*, 86. 4; the Latin form of the word shows that it had not been completely naturalized in English. (Comp. STATUA.)
PANTAGRUEL'S LIBRARY (in Rabelais), 38. penult. (See Note.)
PANTALONES AND ANTICKS, *pantaloons, buffoons in pantomimes*, 66. 14.
PARACELSUS, quoted, 51. 21: 58. antep.: 150. 27: 271. ult.; his *Archidoxis*, 34. ult. (see Note): 131. 6. Paracelsian terms, RADICAL BALSAM, RADICAL HUMOUR, VITAL SULPHUR.

PARADISE, *the Garden of Eden*, 90. 5.
PARADOX, *a tenet contrary to received opinion, an apparent absurdity*, 32. 10: 47. 27: 83. 13; PARADOXICAL, 13. 30.
PARAGON, used as an adjective, *perfect*, 146. 30.
•PARALLAXIS, *parallax, the difference between the real and apparent place of a heavenly body*, 188. 16.
PARALLEL (IN THE SAME), *line on the globe marking the latitude*, 174. 14; PARALLEL, *to equal*, 14. 29: 26. ult.: 37. 11: 69. 19.
PARALLELISMS, *parallels, resemblances*, 222. 8.
PARASITE (THINE OWN), *flatterer*, 173. antep.
PARENTHESIS, used metaphorically for a *secondary* or *subordinate portion*, 98. 17, opposed to "the main discourse;" PARENTHESIS OF CONSIDERATIONS, 180. 23; PARENTHESIS IN ETERNITY, 230. 11.
PARIS, not a suitable climate for an infirm head, 129. antep.
PARTICLE (ETHEREAL) OF MAN, *his spiritual nature*, 192. 25.
PARTICULAR INCUBATION, 33. 6: DELUGE, 39. antep; *partial, affecting only one part of the globe*, opposed to GENERAL FLOOD, 39. 5. (Bacon has "particular deluge," *Essays*, 58. p. 232. l. 18. ed. 1863.)
PARTICULARITIES, *peculiarities*, 4. 16.
PARTS (MEN OF SINGULAR), *of more than ordinary ability*, 17. 10: 37. 1.
PARTY, *a particular person*, ANY AFFLICTED PARTY'S MISERY, 102. 18; THE PARENTHESIS ON THE PARTY, 98. 18, opposed to THE MAIN DISCOURSE UPON THE SUBJECT, perhaps in the sense of *part, details*. The Latin Translator uses the words *partium* and *parergorum*. On the other hand a friend suggests that PARTY is used in its forensic sense, for one of the litigants in a suit, and so = *the adversary*. Smith (in A A) explains the words to mean, "the digressions on personal matters indulged in by the disputants." The other Editors are silent.
PASS BY, *to pass over, to forgive*, 198. 20.
•PASSAGER BIRDS, *migratory*, 130. 2.
PASSED APPREHENSION, *former, in time past*, 5. 5; PASSED BY, *neglected*, 205. 21.
PASSING-BELL (15. pen.), 105. 14; a bell tolled when a soul is *passing away*, to invite the prayers of the hearers. "And when any is passing out of this life, a bell shall be tolled . . . . and after the party's death (if it so fall out) there shall be rung no more than one short peal, and one other before and one after the burial." (*Constit. and Canons Eccles.*, § 67.)
PASSION, *anger*, 12. 16, 27: 98. 23: 210. 21; *suffering, sympathy*, 94. 11: 102. 15, 19, 29.
PASSIVES, used substantively for *passive principles*, 51. 11.
PATE (*head*), 98. 28.
PATHETICAL, IMPRESSIONS, *moving*, 153. 27.
PATHOLOGY (A STRANGE), *hot or cold action of diseases*, 137. 30.
PATOIS (French), *provincial dialect*, 106. 24.
PATROCLUS AND ACHILLES, their friendship, 103. 12.
•PATRON (verb), *to patronize, support*, 12. 27: 99. 8.
PAUCITY, *fewness*, 185. 19.
PAUL (ST.), referred to, 37. 8: 64. 2: 99. ult.: 106. 19: quoted, 77. penult.: 84. 29: 89. 24: ST. PAUL'S NOBLE CHRISTIAN, 150. 14: 163. antep: ST. PAUL'S SANCTUARY, 25. (See Note.)
PAWN (TO YIELD A), in chess, *to give the adversary a slight advantage*, 35. 24.

PECCADILLO, *slight fault*, 106. 29.
PECCANT, *sinful*, 192. 21.
PECUNIARY AVARICE, 97. 21; PECUNIARY MATCHES, 141. 18.
PEDAGOGY. (See PÆDAGOGY.)
PEER, *equal*, 184. ult.
PENITENCES (AFTER), *fresh repentances*, 227. 30.
PENTATEUCH, OR FIVE BOOKS OF MOSES, 43. 7.
PERADVENTURE OF (TO MAKE A), *to call in question*, 149. 9: 165. 17.
PERCEPTIONS, *things seen, perceived*, 204. 17.
PEREGRINATIONS OF THE APOSTLES, *travels*, 87. 8.
PEREMPTORY BELIEF, *dogmatic, absolute*, 43. 15; PEREMPTORILY, 55. 2: 59. 20.
PERFECT, *to make perfect*, 179. 2.
PERFECTEST, 85. 10: 96. 14: 113. 10.
PERICARDIUM, *the bag of the heart*, 137. ult.; (metaph.) THE PERICARDIUM OF TRUTH, opposed to the heart itself, 188. 13.
PERIOD, *death*, 196. 24: *end*, 197. 29.
PERIŒCI, *placed at a distance in the same line*, opposed to *antipodes*, or *opposites*, 174. 14.
PERIPATETICKS, 109. antep.; PERIPATUS, 221. 21; *the peripatetic or Aristotelian Philosophy*.
PERIPHRASIS, *circumlocution*, 19. 15.
PERISCIAN STATE, 211. 17. (See Note; see also T. Fuller's *Sermon of Reformation*, init. 1643, reprinted 1875.)
PERISH UPON A CEREMONY, *die for the sake of*, 46. 8.
PERPEND, *to weigh in the mind, consider attentively*, 84. 29.
PERSECUTION, condemned, 44. 18. &c.
PERSIST, *to stand still, remain*, 33. 16; *to persevere*, 43. 17; *to continue*, 79. 15: 100. 25: 114. 13.
PERSIUS, the satyrist, quoted, 127. 6.
PERSONATE ONLY THYSELF, *do not play a fictitious character*, 220. 16.
PERSONATIONS, *counterfeit appearances*, 225. 28.
PERSPECTIVES, *telescope glasses*, 78. 19: 198. 22. (See Trench's *Select Glossary*.)
PERTINACY, *pertinacity*, 16. 3. (See Note.)
PERU, 121. 17: used for *vast wealth*.
PERUSE, *to examine carefully*, 39. 2: 115. 31.
PERVERT, to *change, disturb*, 28. 4, 16.
PETER (ST.), mentioned, 41. 1: 87. penult.: 218. 6; quoted, 21. 12.
PETRARCHA, his Epitaph on himself, 141. pen. (See Note.)
PHALARIS HIS BULL, 85. 17.
PHANTASM, *phantom, spectre*, 61. 20.
PHARAOH'S DAUGHTER, mentioned, 30. 10.
PHILIP, the Deacon, mentioned, 54. 30.
PHILIP, King of Spain, mentioned, 30. 22.
PHILISTINS, mentioned, 187. 13.
PHILO JUDÆUS, quoted, 41. 20.
PHILOSOPHER'S STONE, referred to, 64. 3: used for *an undiscoverable mystery*, 73. 18.
PHOCYLIDES, the didactic poet, mentioned, 221. 20.
PHYLACTERY, used for *a memento, something worn as a reminder*, 172. 26: 210. 26, 29: 211. 6. (Comp. AMULET.)

PHYSIOGNOMICAL LINES, 193. 29 : 222. 30.
PHYSIOGNOMY, *discerning a man's character from his features*, 94, 26 : 95. 2, 23.
*PHYTOGNOMY, *discerning the nature of plants from their outward forms*, 95. 1.
PIA MATER, *the innermost membrane investing the brain*; TO STRETCH THE PIA MATER, *to trouble or disturb the brain*, 17. 25.
PIÆ FRAUDES, 48. 11.
PICKTHANK DELATORS, *officious informers*, 171. 28.
PIECE, a favourite word with Sir T. B. when he wrote the *Rel. Med.*, used four times in one page, 26. 3, 19, 21, 30 : 32. 25 : 38. antep. : 41. 22 : 45. 5 : 55. 7 : 62. 15 : 78. ult : 79. 25 : 81. 5 : 83. 2; PIECE OF DIVINITY, 116. 12; OF FORTITUDE, 41. 30; OF MAN, 110. antep. ; OF MORTALITY, 107. 26 ; OF NATURE, 26. 19 ; 27. 1, 6, 8 ; THE CATASTROPHE OF THIS GREAT PIECE, 74. 7, probably a very early example of the word being used in the sense of *drama*. PIECES, 59. ult. ; 69. 7 : 114. 9. TO PIECE OUT, *to supply deficiencies*, 33. 2. TO PIECE UP, *to compose by adding piece to piece*, 86. 11.
PIETIES, abstract for concrete ; *pious actions*, 198. 8 ; *pious men*, 230. 5. (See Note on p. 8. 1. 29.)
PINACLES OF DIVINITY, *highest parts*, 22. 15.
PINAX, the Πίναξ, or *Table*, of Cebes, 147. 25 : 161. 9.
PINED AWAY, 109. 20 ; PINED FACES, *wasted with disease*, 134. 28.
PINEDA (JUAN DE), his "Monarchia Ecclesiastica" (4 vols. fol., Salam. 1588) referred to, 42. 23. (See Note.)
PITIES OF MEN, *their pity*, 94. 21.
PITIFUL, *paltry, mean*; PITIFUL THINGS, 184. 21; PITIFUL RANK, 216. 11.
PLANETARY HOUR OF SATURN, 117. 19.
PLANETICAL SYSTEM OF THE WORLD, *planetary*, 131. 16.
PLANTATIONS, *colonies*, 136. 23. (See Trench's *Select Glossary*.)
PLANTS, revived from their ashes, 76. 18, &c.
PLATO, his opinions mentioned and alluded to, 52. 4 : 53. 20 ; 58. 26 : 109. 28 : 112. 4 : 123. 21 : 137. 11 : 200. 4 ; PLATO'S YEAR, 14. 23 (see Note) ; HIS WILD HORSES, 174. 21. (See Note.)
PLATONICK (EASIE AND) DESCRIPTION, WITHOUT A RIGID DEFINITION, 19. 6.
PLAUDITE, 183. 12. (See Note.)
PLAUSIBLE, *praiseworthy*, 5. 5 : 151. 30 : 167. 19. (See Trench's *Select Glossary*.)
PLAUTUS'S SICK COMPLEXION, 128. 19 (see Note); a mistake in, 187. 5. (See Note.)
PLEA OR TITLE, *right to property*, 38. 5.
PLEASURISTS, *persons devoted to pleasure*, 224. 5.
PLEBEIAN HEADS, *vulgar persons*, 93. 1.
PLEURA, *the serous membrane of the lungs*, 138. 10.
PLEURISIES, formerly rare in England, 137. 14.
PLIABLE, *submissive*, 19. 4.
PLICA OR GLEEY LOCKS, 96. 18.
PLINY, the Elder, quoted, 131. 27 ; mentioned as a specimen of an untrustworthy writer, 37. 10 : 123. 30. (Comp. *Pseud. Epid.* i. 8. § 5.)
PLUME HIMSELF, *to pride himself*, 108. 20.

PLUMMETS (HANG EARLY) UPON THE HEELS OF PRIDE, *to depress, keep down, prevent its mounting*, 153. 8: 170. 29. Milton speaks of "the leaden-stepping hours, | Whose speed is but the heavy plummet's pace." (*On Time.*)
PLUNGED AND GRAVELLED, *puzzled, embarrassed*, 37. 2.
PLURAL nominative with singular verb. (See SINGULAR.)
PLUTARCH, referred to, 49. 3: 184. 11: 314. 29.
POETRY by Sir T. B., 24. 52, 65, 69, 71, 119.
POINTERS, the two Stars in Ursa Major that point to the Pole Star, 109. 8.
POINTS OF US ALL (THOSE FOUR INEVITABLE), DEATH, JUDGEMENT, HEAVEN, AND HELL, 71. 15, probably in the sense of "a thing or truth which ought to be regarded considerately." (Webster.)
POISONS, abstract for concrete, *poisonous creatures*, 114. 18: 178. 8 (See Note on p. 8, l. 29.)
POLES, metaphor from the magnetic pole, 14. 1: POLES OF HONESTY, 149 ult.: 165. 29.
POLICIES OF COUNTRIES, *constitutions* or *plans of government*, 108. ult.
POLICY, *craft*, 154. 13.
POLITIAN, quoted, 236.
POLITICK NATURE of vice, *crafty*, 154. 12: POLITICK POINTS, *matters of mere expediency*, 46. 9.
POLITIES (WELL-ORDERED), *governments*, 93. 20.
POLTRON (subs.), *a coward*, 174. 15; POLTRON FRIENDSHIP, *base, mean*, 184. 20. (See POULTRON.)
POLYDORE VIRGIL'S *Hist. Anglic.* referred to, 137. 13.
POLYGAMY, not always to be condemned, 110. 25.
POMPEIAN PRIMITY, 303. 26. (See PRIMITY.)
POMPEY THE GREAT, 195. 15: POMPEY AND HIS SONS, 210. 1 (see Note): the so-called "POMPEY'S PILLAR" at Alexandria, 167. 8.
PONYARD. (See POYNIARD.)
POPE (THE), called "the Bishop of Rome," 12. 13; Sir T. B. had been contemporary with four popes, 66. 8. (See Note.)
PORPHYRY'S definition of Angels, 54. 5. (See Note.)
PORTICUS (Gr. Στοά), used for *the Stoic Philosophy*, 221. 21.
PORTRACT, POURTRAICT, *portrait*, 22. 19: 96. 8.
PORTUGAL, not a suitable climate for those who are tabidly inclined, 129. 27.
POSE, *to puzzle*, 17. 32: 47. 21: 72. 30. A word familiar to Sir T. B. as a Winchester scholar, the Examiners being called *Posers*.
POSIE, *motto on a ring*, 114. 6.
POSITIONS, *assertions, propositions*, 188. 5: POSITIONS OF MEN, 120. 16: DESPERATE POSITIONS OF ATHEISM, 35. 30.
POSSE (THINGS THAT ARE IN), *things that may possibly exist hereafter*, 80. 26.
POSSESSION, *demoniacal*, 205. 6: POSSESSIONS OF AIR, viz., *the lungs*, 109. 28.
POSSIBILITY, *a thing that may easily have happened*, 103. 10.
POST HOT, *hasten not*. 180. 4.
POSTERITY, *descendants living after our death*, as distinguished from *progeny*; HIS PROGENY MAY NEVER BE HIS POSTERITY, *may die before him*. 222. 21.

POSTERN, *backway*, 151. 14.
POSTLIMINIOUS LIFE, *a subsequent or second life*, 296. 33.
POSTULATE, *that which is taken for granted without sufficient* (?) *proof*, 40. 11.
POTION OF IMMORTALITY, *draught conferring immortality*, 113. 30; POTION OF HIS COUNTRY, 200. 3. (See Note).
POULTRON, 99. antep., applied to the (modern) Romans. (See POLTRON.)
POWDER-PLOT, *Gunpowder-plot* (1605), 30. 17. (See Note.)
POWERFULLEST FLAMES, 79. 16.
POX (*pocks*, pl. of *pock*), THE SMALL POX, distinguished from THE GREAT POX, 136. 30.
POYNIARD (Fr. *poignard*), *dagger*, 69. 21: 200. 6.
PRACTISED CONCLUSIONS, *practical*, 120. 17.
PRATING, *talkative*, 109. 7.
PRAYERS FOR THE DEAD, 15. 28, &c.: 229. 16.
PRECEDENTS, *signs, tokens*, 44. 29.
PRECOCITY, *ripeness preceding the usual time*, 134. pen.; VIRTUOUS PRECOCITY, 183. 24.
PREDESTINATE FORMS, *predestined*, 75. 24; PREDESTINATED ENDS, 25. 22; PERIODS, 31. 18.
PREDESTINATION, *the doctrine that all things are unchangeably fore ordained*, 21. 3.
PREDOMINANTLY, *chiefly*, 215. 9.
PRE-EXISTIMATION, *higher esteem, preference*, 188. 26.
PREFERRED TO SENSE, *raised, promoted*, 56. 3.
PREGNANT EXAMPLE, *plain, clear*, 51. 2.
PREHEMINENCE, *pre-eminence*, 93. 15. (See Note.)
PREJUDICATE BELIEF, *formed before examination*, 36. 26
PREMONITION, *previous warning*, 51, 31.
PRE-ORDERED COURSE, *fore-ordained*, 32. 3.
PREORDINATE SEASON, *fore-ordained*, 31. 11; PREORDINATION, 226. 28.
PREROGATIVE, *privilege*, 15. 11: 28. 17: 34. 19: 88. 23.
PRESAGE, *to foreshow*, 139. 6.
PRESCIENCE, *foreknowledge*, 214. 8: 226. ult.: 227. 10.
PRESCIOUS DETERMINATION, *foreknowing*, 21. 6.
PRESCRIPT OF THEIR NATURES, *direction*, 85. 3.
PRESCRIPTION (TO MAKE), *to claim as one's due, to take as a matter of course*, 195. 10: 218. antep.
PRESENCE OF GOD, 78. 6.
PRESS (THE), *printing-press, publication of books*, 3. 6.
PRETEND, *to put forward, to boast*, 42. 1: 50. ult.: 89. 19; TO PRETEND UNTO, *to lay claim to*, 88. 25.
PREVALENT DESIPIENCY, *prevailing*, 142. 17.
PREVARICATING WAY, *artful, insidious*, 182. pen.
PREVENT, *to hinder*, 18[illegible]. 29.
PRIME, *best*, 224. 1. (A punning allusion to LAST, 223. ult.)
PRIMITY (CÆSAREAN OR POMPEIAN), *primacy, first or highest place*, [illegible]. 26 alluding to Lucan (*Phars.* v. 125) "Nec quemquam jam ferre potest Cæsarve priorem, Pompeiusve parem."
PRINCIPLES, *constituent parts*, 71. antep.
PRISCIAN'S PATE, the grammarian, [illegible]. 28, to "break Priscian's head" meant to violate the rules of grammar. Charles Lamb says, "I would

not lightly bruise old Priscian's head, | Or wrong the rules of grammar understood." (Lines to Leigh Hunt, *To my friend the Indicator.*)
PRIVILEDGED WITH LIFE, *endowed with*, 56. 3.
PROBABLY, *in a manner admitting of proof*, 36. 1.
PROCESS OF THE TEXT, *the context*, 40. 14.
PROCREATE, *to generate and produce*, 110. pen.
PRODIGIOUS IN REVENGE, *excessive*, 272. 14.
PRODUCE A MAN'S LIFE, *to lengthen out*, 67. 30.
PROFANED. (See PROPHANED.)
PROFOUND, *to plunge into*; TO PROFOUND FARTHER, 25. 25; TO PROFOUND THESE MYSTERIES, 24. 1; TO PROFOUND US DEEPER, 85. 27.
PROFUNDITY, *depth*, opposed to *shallowness*, 211. 10.
PROGENY, *descendants*, 222. 20; PROGENIES (plur.) 65. 11; COVETOUS PROGENY, 142. 27.
PROGNOSTICATION, opposed to *prophecy*, 29. 29. "Prognostication is the foretelling of something future from present signs; it therefore holds a lower place than prophecy." (Note by Smith in A A.)
PROGNOSTICK, *to prognosticate*, 83. 15; PROGNOSTICKS, *foretokens*, 230. 2: OMINOUS PROGNOSTICKS, 51. 29.
PROHIBIT TO POLLUTE, *to prohibit from polluting*, 9. 14.
PROJECT AND PLOT, *to scheme, contrive*, 154. 13; 170. 17.
PROLOGUE TO DEATH, *introduction, preparation*, 69 22.
PROMPT, *to suggest*, 210. 24.
PROPENSE TO, *inclined to*, 17. 2.
PROPER, *peculiar*, 14. 1; 137. 26; VIRTUES AND VICES, 180. 30.
PROPERTY (*in logic*), *peculiar quality*, 54. 19.
PROPHAN'D, 100. 14, probably in the sense of *common*, which was the original reading. (See Note.)
PROPHECY, opposed to *prognostication*, 29. 29. (See PROGNOSTICATION.)
PROPORTIONABLE, *in proportion to*, 227. pen.
PROPOSITIONS, *statements*, 34. 13.
PROPRIETY, *property*, 154. 7. 170. 5: PROPRIETIES, *peculiar qualities*, 181. 1.
PROVENCE, mentioned, 297. 10.
PROXY (UV), 197. 17.
PTHYSICAL, *phthisical, consumptive*, 130. 30.
PTOLEMY, King of Egypt, 41 18. (See Note.)
PUCELLAGE, *virginity*, 19. 30.
PUFFED OUT, *extinguished*, 296. 30.
PULL-BACKS (REVULSIONS AND), *restraints, drawbacks*, 210. 31.
PUNCTUAL, *exact*; PUNCTUAL DESCRIPTION, 40. 19; PUNCTUAL DEALING, 166. 15; PUNCTUAL MEMORIST, 172. 24.
PUNCTUALLY DESCRIBED, *exactly*, 72. 7.
PUNISHED UNTO AMENDMENT, 197. 16. (See ADMONISHED, CHRISTIANIZED, RAILED.)
PUNY (NO). (Fr. *puiné*). *not the youngest*, 127. 8. (See Trench's *Select Glossary*.)
PURGATORY, the flame of, 79. 2.
PURLUE, *purlieu, district*, 81. 11.
PURPOSE (TO LIVE TO), *to live to good purpose*, 223. 15.
PYGMIES IN HUMANITY, *dwarfs*, 216 10.
PYRRHUS, King of Epirus, 135. 30. (See Note.)

PYTHAGORAS, his doctrines mentioned and alluded to, 22. 6 : 53. 20 : 60. 29 : 190. 4 (see Note) : 221. 17.
PYTHAGOREAN METEMPSYCHOSIS, 190. 1 ; PYTHAGOREAN CONCEIT, 215. 15.
PYTHIAS (more correctly *Phintias*) AND DAMON, their friendship, 103. 12. (See Cicero, *De Off.* iii. 10.)

QUADRATE, *square*, in astrology, referring to the division of the heavens into houses, 196. 6 (see Note); QUADRATE, *to square with, to suit*, 101. 19.
QUÆRE, *query*, 72. 30. (See QUERIES.)
QUARRELLING LAPITHYTES (Lapithæ), for *turbulent and irascible passions*, 162. 20.
QUARTAN AGUES, their character and habitat, 136. ult.
QUARTER (GIVE NO), *to destroy utterly*, 154. 5.
QUASI (Lat.), *as if, in a manner* ; A QUASI VACUITY, *a sort of void, more apparent than real*, 78. 5.
QUEASIE STOMACHS (metaphorically), *dainty, fastidious*, 113. 28.
QUEEN (in chess), 35. 24.
QUERIES AND OBJECTIONS (TO RAISE), 37. 10.
QUESTION, *to call in question, to doubt about*, 37. 7 : 48. 2 : 229. 16 ; *to raise a question, to enquire*, 37. 1 etc. ; NEVER YET QUESTIONED, *never made the subject of an enquiry*, 37. 27 ; TO RAISE NO QUESTION, *not to enquire*, 38. 12.
QUESTIONLESS, *doubtless*, 10. 21 : 45. 23 : 50. 7.
QUESTUARY EDUCATION, *looking only to profit*, 142. 27. The word is found in *Pseud. Epist.* iii. 13. p. 287. l. antep. ; and *Garden of Cyrus*, p. 534. l. 10. ed. Bohn.
QUICKENING, *reviving*, 53. 1 ; 219. 10.
QUODLIBETICALLY, *determinable on either side*, 188. 5.
QUOTATION MISTAKES, 186. 30.
QUOTIDIAN INFIRMITIES, *daily*, 107. 22.

RABBI, 72. 28 ; RABBIN, 50. 28 ; RABBINS, 38. 15.
RABBINICAL INTERPRETATION, 43. 8.
RABBLE, *a vulgar set*, 92. ult. : 219. 18.
RABELAIS, alluded to, 38. pen.
RACK OF A DISEASE, *torture*, 69. 21.
RADICAL HEAT OF SPIRITS, 52. 13 ; RADICAL HUMOUR, 67. pen. (see HUMOUR) : RADICAL BALSOME, 68. 4. (See BALSOME.)
RAILLD UNTO VICE, *driven into vice by railing*, 100. 29. (See ADMONISHED, CHRISTIANIZED, PUNISHED.)
RALLY THE AFFECTED CAUSES, *to re-arrange, re-unite*, 24. 19.
RANSOME HIS ILL, 24. 18 ; *to restore*, in allusion to the saying that Truth lies hid at the bottom of a well. (See EXPLANATION.)
RAPT OF PASSION, *rapture, transport*, 175. 8.
RE ACTION (WITHOUT), *without retaliation*, 12. 21.
REALLY, *really*, 116. 27. (See NOTE.)
RE ANIMATION, *renewed life*, 96. antep.
REASON, a rebel to Faith, 34. 12 ; to be submitted to Faith, 25. 6 ; AN HONEST REASON, 17. 20 ; REASONS, used for *rationalia personæ*, abstract for concrete ; WISER REASONS, 22. 13. (See Note on p. 8. l. 29.)

RECEIPT, *medical prescription, recipe*, 58. pen.
RECEPTION (WITHOUT), *without taking or applying to themselves*, 196. 27.
RECESS OR EBB OF THE SEA, 131. 29.
RECOMPENSIVE JUSTICE, *compensating, making up for inequality*, 74. 2.
RECREATE, *to refresh, gratify*, MY UNDERSTANDING, 20. 16; MY DEVOTION, 22. 23.
RECTIFY OUR NATURES, *to make straight, improve*, opposed to "*incurvate.*" 66. 28.
RED SEA, mentioned, 18. 9, 14.
REDUCE, *to bring back to its former state*. 42. pen.: *to compel to have recourse to*, 59. antep.
REDUCTION INTO GLASS, *being compelled to take the form of*, 80. 9.
REED (TO RIDE ON A), *to act as a child*, 208. 8. in allusion to Horace, "equitare in arundine longâ," *Sat.* ii. 3. 248.
REFECTION, *meal*, 185. 16.
REFLECT AND FRUSTRATE, *to turn aside*, 206. 20.
REFLEX OR SHADOW, *reflexion, reflected counterpart*, 23. 18: 122. 18; A SERIOUS REFLEX, *reflexion, consideration*, 15. 9.
REFLUX (FLUX AND), *flow and ebb*; OF THE SEA, 26. 30; OF EURIPUS, 109. 25.
REFORMED (WE HAVE) FROM OUR ADVERSARIES, [so as to separate from them,] NOT AGAINST THEM, [so as to be at enmity with them,] 9. 2.
REFORMED NEW-CAST RELIGION, 8. 11.
REFORMERS (MANY,) AND MANY REFORMATIONS, 10. antep.
*REFUTE, *refutation*, 234. 20: 237. 8. (Comp. COMPUTE.)
REGIMENT, *a body of soldiers*, 62. penult.; metaphorically, THAT UNRULY REGIMENT, *the band of evil passions*, 114. 24. *cohors* in the Latin Transl. (Comp. LEGION.)
REGIO-MONTANUS, 26. 25. (See Note.)
REGISTER OF CHRIST, *list of baptized persons*, 71. 5.
REGRESSION, *retreat*, 151. 11: 180. 12.
REGRETFULLY, *with regret*, 229. 1.
REGULATE, *to adjust, make to agree*, 91. 5.
REGULUS, (TO SLEEP LIKE.) 214. 2. (See Note.)
REJOICE, *joy, rejoicing*, 191. 11.
RELATED (LESS), *with fewer relatives*, 222. 22.
RELISH OF, *to taste of*, 42. 21.
RELUCTANCY, *reluctance*, 145. 10.
REMEMBRANCES (DUMB), *memorials*, or perhaps in the sense of *remembrancers*, 210. 17.
REMINISCENTIAL AMULETS, *worn by way of remembrance*, 210. 13. (See also *Pseud. Epid.* init.)
REMORA, *obstacle, hindrance*, 210. 31.
REMOVE FROM NOTHING, *a step, small distance*, in punning allusion to "*removing* mountains," 90. 23, 25.
RENASCENCY, *second birth, the being born again*, 226. 12.
RENCOUNTER (Fr. *rencontre*), *strife, opposition*, 224. 15.
REPARATION, *recompense, amends*, 3. 16.
REPENTANCES, *acts of repentance*, 227. 29.
REPOSITORY, *store-house*, 172. 21.

REPREHENSION, *rebuke, reproof*, 100. 27.
REPRESENT, *to present again*, 4. 4 : 49. 21.
REPROACH, 99. 18 (see Note) ; *censure, opprobrious language*, 99. 24.
REPROBATED, *condemned to eternal punishment*, 88. 7.
REPROBATES (THE), *lost eternally, damnati* in Lat. Transl., 21. 10.
REPUGNANCES, *aversions, dislikes*, 92. 2.
REPUTE MYSELF, *to esteem, consider*, 107. 26.
REPUTED FELICITIES, *what are commonly considered so*, 143. 18.
REQUITE, *to make up for*, 190. 29.
RESERVED AND CAITIFF (TO BE), *not frank, illiberal*, 97. 18 ; RESERVED DIFFERENCE, *undiscovered*, 54. 23 ; 98. 26.
*RESIPISCENCY, 151. 14 (see Note). The Latin *resipiscentia*, used to express the Greek μετάνοια, *repentance*. (See Jer. Taylor, *Unum Necess.* ch. ii. § 1.)
RESOLUTION, *solution of a difficulty*, 18. 3 ; *determination*, 74. 24 ; RESOLUTIONS, abstract for concrete ; DESPERATE RESOLUTIONS, that is, *men of desperate resolution*, 8. 20. (See Note).
RESOLVE THINGS BEYOND THEIR FIRST MATTER, *to analyze, reduce to constituent elements*, 56. pen ; TO RESOLVE ALL THINGS INTO GOD, *to reduce* (?), 33. 24 ; RESOLVES ME INTO HEAVEN (metaph.), *melts, dissolves*, 287. 8 ; TO RESOLVE DOUBTS, *to solve*, 37. 28.
RESOLVED CONSCIENCE, *settled in opinion, free from doubts*, 9. 19 ; RESOLVED CHRISTIANS, 144. 12 ; RESOLVED WAY, *firm, resolute*, 74. 28.
RESOUND (subs.), *echo*, 182. 27.
RESPECTIVE DISTRIBUTIONS, *partial, unjust* (*minus æque distributa* in Lat. Transl.), 74. 1.
RESPECTIVELY, *in relation to*, 217. 11.
RESPECTS, for *respect* [plur. for sing.], *regard, consideration*, 46. 6.
RESTRAINT (UPON OF TIME, &c., *restrained or limited by conditions of time*, &c., 54. 28.
RESUME THEMSELVES AGAIN, *take back their natural selves, become themselves again*, 220. 26.
RESURRECTION (THE), a riddle or mystery, 18. 1 ; RESURRECTION OF MERCURY, *restoration to its former state*, 76. 7.
RETAINING TO, *depending on, belonging to*, (*clientela* in Lat. Transl.) 60. 29.
RETALIATIONS (GRATEFUL), *requitals*, 213. 16.
RETIARY COMBATANTS, 174 27. The Retarius was a prize-fighter who entangled his opponent in a net, which by some dexterous management he threw upon him. (Note in H.) Found also in *Pseud. Ignat.* v. 19, p. 62, l. 5 (ed. Bohn), in the sense of *net-making*.
RETIRED IMAGINATIONS, *solitary, private*, 114. 30. (Comp. SEQUESTRED.)
RETRACTATIONS (PLUR.), *recantations*, 191. 19.
RETRACTED LOOKS, *not frank and open*, 136. 20.
RETRIBUTE UNTO, *to return, render back unto*, 25. 3.
RETROGRADE COGNITION, *retrospective knowledge of what is past*, 214. 22 ; TO BE RETROGRADE HEREAFTER, (6. 24, that is, "to return from old age to the perfection of manhood." (Note by Smith in A.A.)
RETURN THE DUTY, *to render back*, 24 15 ; RETURN UPON, *to retort*, 213. 17.
REVERBERATED BY FIRE INTO GLASS, *fused as in a reverberatory furnace*, 80. 12.

REVICTION, *return to life, second life*, 297. 13.
REVIVIFICATION OF MERCURY, *the recalling to life*, i.e. to its former state, 76. 8.
REVOLUTION (apparent) of the sun, spoken of as a reality, 27. antep. (See Note on 120. 18.)
REVOLVE EPHEMERIDES, *to turn over, examine*, 112. 17.
REVULSIONS AND PUL-BACKS, *restraints, drawbacks*, 210. 31.
RHADAMANTH, one of three judges in the infernal regions, 71. 18.
RHAPSODIES, *extravagant, nonsensical books*, 43. 2. The word occurs also in *Pseud. Epid.* i. 8. sub. fin.
RHETORICK, *power of persuasion*, 121. 24; used for persuasion by appealing to the *passions*, opposed to *Logic*, which appeals to the *reason*, 12 24; RHETORICK OF SATAN, 36. 24; RHETORICK OF MISERIES, 94. 7.
RHEUMS, *defluxions, catarrhs*, 136. 5.
RICKETS, *rachitis*, 136. 18 (see Note), 29 (see Note).
RIDDLE, *mystery, puzzle*, 17. ult.: 49. 28: 86. 3: 205. 27.
RIGHT LINE, *straight* (Latin, *rectus*), 28. 13.
RIVER (TEST OF THE), 141. 14. (See Note.)
ROAD OF UNCERTAINTIES, in the *Pinax* of Cebes, 147. 26.
ROCKS, *as firm as*, 206. 22.
RODOMONTADO, *boast, rant*, 65. 23.
ROLL (THE BLESSED), *the number of the blessed*, 230. 4.
ROMAN CHURCH, 10. 21: 12. 2.
ROMANS (Antient), mentioned, 33. 17; Modern Romans, their cowardly character, 99. antep.
ROME, BISHOP OF, viz. *the Pope*, 12. 13; CHURCH OF ROME, 40. pen.: 53. 19: 87. 21; FAITH OF ROME, 12. 7; Rome does not suit weak-legged persons, 129. 30.
ROUNDLES (SCALES AND), *rundles, steps of a ladder*, 22. 15.
ROVIGNO, lameness common among the inhabitants, 136. 26.
ROYAL VEIN, *the vena basilica in the arm*, one of the veins opened in bloodletting, 188. 18.
RUBBIDGE, *rubbish*, 211. 24.
RUBICON, the river by crossing which Cæsar declared war against the Senate. Sueton. *Jul. Cæs.* c. 32. Lucan, *Phars* i. 184 (Note in W after 11.) VENTURE NOT OVER RUBICON, *do not take an irrevocable step*, 151. 10: 180. 11.
RUBS IN LIFE, *collisions*, 30. 18.
RUDDER OF THE WILL, *director, guide*, 169. 18.
RUDE MASS, *unformed*, 56. 1.
RUMINATE UPON EVILS, *to meditate over and over again upon*, 213. 27.
RUN COUNTER TO, *to disagree with*, 86. 15; TO RUN THEE INTO, *to force thee*, 168. 7.
RUSTICITY (GROSS), *ignorant simplicity*, 24. 12.

SAILS (BLACK), 209 11. (See Note.)
SALAD GATHERED IN A CHURCH-YARD, 91. 18.
SALAMANDER, mentioned, 91. antep (See *Pseud. Epid.* iii. 14.)
SALIENT POINT, 130. 11, *punctum saliens*, "the first moving point which makes its appearance after the fecundation of the germ." (Dunglison's *Med. Dict.*)

SALMONEUS, 203. 4. (See Note.)
SALVATION, our confidence respecting, 89. 12, &c.
SALVE (verb), a word used several times by Sir T. B., and changed into *solve* or *save* by some modern editors (see Notes on 39. 30; 48. 19; 98. 28) It is explained by Gardiner to mean *to cure, remedy*, as if from the A.S. *sealfian*; but it is rather to be taken as derived from the Lat. *salvo*, meaning "to help or save by a *salvo*, an excuse or reservation" (Johnson). TO SALVE PRISCIAN'S PATE (78. 28) is not to *cure* it, but, *to avoid breaking it*. (See PRISCIAN.) The general sense of the word, as used by Sir T. B., is to *solve, explain*, as TO SALVE A DOUBT, 48. 19: 53. 25 (Comp. *Pseud. Epid.* vii. 13 p. 250, l. 22, ed. Bohn): TO SALVE ALL, 57. penult.: 116. 20; TO SALVE THIS, 39. 30; TO SALVE A COINCIDENCE, 133. 22. Sir M. Hale (*Origin of Mankind*, iv. 2, § 2) has "*salves* the dispute"; and Henry More (Pref. to *The Immort. of the Soul*, p. xi l. 32, ed. 1713) has "*salve* all phenomena."
SALVIFICALLY (TO DIE) FOR US, *so as to procure our salvation*, 157. 24.
SAMARITANS, confine their belief to the Pentateuch, 43. 6.
SAMPSON, mentioned, 37. 10.
SANCTUARY (ST. PAUL'S), 20. 26. (See Note.) The phrase "to take *sanctuary* in religion" is found in Jer. Taylor (*Holy Living*, ii. 6, § 8, p. 95, ed. Eden).
SANCTUM SANCTORUM, *holy of holies*, 24. 2.
SANDY MEMORIES, opposed to *marble*, 219. 13.
SANITY (HOUSE OF), in the *Pinax* of Cebes, 147. 19.
SARDINIA, used for *an unhealthy spot*, 129. 16. (See Note.)
SATAN leaves us when God forsakes us, 172. 13; mentioned, 18. 2: 36. 25.
SATURN, the planet, mentioned, 266. antep.: 267. 17: ONE REVOLUTION OF, 66. 3 (see Note): PLANETARY HOUR OF, 117. 19: called THAT LEADEN PLANET, 117. 20, Saturn being an old chemical name for *lead*.
SATYR, *satire*, 12. 22: 100. 26: 148. 18: 162. 20: 201. 5.
SATYRS, used for *lustful persons*, 148. 18: 162. 20.
SCABBED, afflicted with the skin diseases called by Justin (*Hist.* xxxvi. 2) *scabies et vitiligo*, 49. 17.
SCAEVOLA. (See SCEVOLA.)
SCANDAL, *ill repute*, 7. 3 (see Note); *calumny*, 12. 3: *scandalous stories* (?), 99. 18. (See Note.)
SCALES AND ROUNDELS, *ladders*, 22. 15: LADDER AND SCALE OF CREATURES, *order of succession*, 49. penult.
SCALIGER (J. C.), his epitaph, 141. 24 (see Note); mentioned, 132. 8 (see Note) 187. ult (see Note): 259. 2.
SCAPE OF INFIRMITY, *negligent freak, escapade*, 106. 30.
SCARCE (*adv.*), *scarcely*, 15. 30.
SCATTERED DIFFERENCE OF THINGS, *occurring here and there*, 225. 15.
SCATTERINGLY TO BE FOUND, *promiscuously*, 201. 5.
SCELETON. (See SKELETON.)
SCENES, the events of a man's public life, regarded as a *drama*, of which the historian "must give the moral," 93. 14.
SCENICAL DIFFERENCES, *mere outward*, 121. ult.; MOURNING, 149. 13: 165. 21.
SCEPTICKS, the old philosophical school, 88. 19: 100. ult.
SCEVOLA (C. MUCIUS), his self-devotion mentioned, 69. 19. (Livy, ii. 12.)

SCHEME, *outward form*; SCHEME OF MAN, 215. 18; SCHEMES OF LOOK, 194. 2; VIRTUOUS SCHEMES, opposed to CELESTIAL FIGURES, metaphor from astrology, 207. 12.
SCHOOLMEN, quoted, 209. 13: 229. 25.
SCHOOLS, used for *the Schoolmen* in the Middle Ages, 22. 16: 27. 27: used for *a place of education*, 110. 3; SCHOOL PHILOSOPHER, 76. 19.
SCINTILLATION, *sparkling*, 52. 11.
SCORPIONS, used for *instruments of torture*, 213. penult.
SCORPIUS, *the Scorpion*, one of the signs of the Zodiac, 117. 18.
SCOTS, their swaggering (*bravache*) character, 99. 30.
SCRATCH OF OFFENCES, *slight wound*, 213. 5.
SCRIPTURE OF THE HEATHEN, viz., God's Book of Nature, 27. 15.
SCRUPLE, *doubt, difficulty*, 58. 27.
SCRUPULOUS (I AM NOT), *I have no objection*, 9. 9.
SCURRILITY, *abuse*, 9. 4: 12. 12.
SCYTHIANS, mentioned, 194. 19.
SECONDARY METHOD, "used but as the last remedy," 82. 12.
SECONDINE, *secundines, after-birth*, 63. ult.
SECRETARY OF HELL, name applied to the writer of the treatise *De Tribus Impostoribus*, 36. 17. (See Note.)
SECTARIES, *dissenters*, 87. 26.
SECURITIES, [plur. for sing.] *security*, 193. 24.
*SELDOMNESS, *rarity*, 185. 11.
SELF-CONVERSATION, *private meditation*, 209 11.
SELF-ENDED SOULS, *selfish*, 218. 30.
SELF-ESTIMATION, *self-esteem*, 193. 7.
SELF-IDOLATRY, *worship of self*, 173. ult.
SELF-REFLECTIONS, *meditation on self*. 191. 24: 196. 27..
SELF-SUFFICIENTLY FREE, *as being in need of no external help*, 315. 16.
SEMI-BODIES, *imperfect bodies*, 122. 4.
SEMINAL ORIGINALS, *primary germs*, 129. 11.
SEMINALITIES OF VEGETABLES, *power of producing*, 178. 29.
SEMINALS OF INIQUITIES, *seminal state*, 204. antep.
SENATORS, *counsellors*, 23. 19.
SENECA (M. ANNÆUS), the Father of the Philosopher, his wonderful memory, 172. 23. (See Seneca, *Controv.* l.b. i. procem.)
SENECA (L. ANNÆUS), the Philosopher, quoted and mentioned, 37. 3 (see Note); 74. 15 (see Note): 221. 15; the manner of his death, 118. 30 (see Note): 199. 17 (see Note); called "the noble Stoick," 199. 18. The passage quoted in the Note to p. 225. l. pen., is not given quite correctly: it should be, "Non mehercule [vitam] quisquam accepisset, nisi daretur insciis." (*Consol. ad Marc.* c. 22, tom. i. p. 165, ed. Tauchn.)
SENSIBLE (TOO) OF THIS LIFE, *too much attached to it*, 63. 4; SENSIBLE STRUCTURES, *endowed with sense*, applied to human beings, 76. antep.; A SENSIBLE ARGUMENT, *tangible, that can be grasped*, 60. 6; *intelligent, practical*, as A SENSIBLE ARTIST, opposed to A CONTEMPLATIVE and SCHOOL-PHILOSOPHER, i.e. a *mere theorist*, 76. 21; A SENSIBLE OPERATOR, applied to GOD, 58. 17 (comp. SKILFUL GEOMETRICIAN, 28. 10): *perceptible by the senses*, e.g. *audible*, as A SENSIBLE FIT OF HARMONY, 112. 2; or *visible*, as THIS SENSIBLE WORLD, 77. 27: 78. 8; A SENSIBLE SPECIES, 101. 11.

SEPULCHER OF THYSELF (PAINT NOT THE), 173. 1; perhaps in allusion to "whited sepulchres" and "garnished sepulchres," St. Matth. xxiii. 27. 29.
SEQUESTRED IMAGINATIONS, *solitary*, 115. 8. (Comp. RETIRED.)
SERPENTINE AND CROOKED LINE, *winding*, 29. 31.
SESSIONS OF COUNCILS, *meetings*, 87. 9.
SEVERAL (TWO) THINGS, *distinct, separate*, 96. 28.
SEVERUS, the Roman Emperor, mentioned, 187. 18.
SEXTA CERVICE, 134. 8. (See Note.)
SHADOW (IN THE) OF CORRUPTION, *near enough to be in the shade of*, 209. 7; DIVINE SHADOW, in mystical theology, 231. 22.
SHADOWED LESSON, *typical*, 111. pen.
SHAKE HANDS WITH, *to bid adieu*, 8. 28; 66. 10. (See HANDS.)
SHARP, *a pointed weapon*; TO PLAY AT SHARP, *to fight in earnest*, 106. 20.
SHARP TRANSITIONS, *painful, violent*, 314. 11.
SHARP SIGHTED, *keen-eyed*, 216. 26.
SHARPLY (MADE) MISERABLE BY TRANSITION, 314. 19.
SHEARERS, *the incisor teeth*, 130. 13.
SHINAR (LAND OF), mentioned, 40. 27.
SHIPWRACK = *shipwreck*, 209. 8; SHIPWRACKT, *shipwrecked*, 92. 13.
SHORT CHARACTERS, *stenography, shorthand*, 22. 12; 175. 24.
SHORT (TO COME), *to fail, be deficient*, 96. 15.
SHRUBS (NOT), BUT CEDARS, 150. 15.
SIBYL, mentioned, 71. 22; SIBYL'S LEAVES, 188. 21. (See Note.)
SIDONIUS APOLLINARIS, two of his blunders noticed, 187. 8, 11. (See *Carm.* i. (ix.) 20; xviii. (xvi.) 18 *sq.*, ed. Paris, 1879.)
SIGIL, *a seal, charm*, 131. 4. 6; "amulets, spells, sigils, and incantations, practised in diseases."
SIGN, that is, of the Zodiac, 38. 21.
SIGNATURES (*signs, stamps*,) AND MARKS OF MERCY, 94. 29.
SIGNET, *a seal ring*, 210. 16.
SILK-WORMS, their transformations, 64. 11.
SIMONIDES (MEMORY OF), 172. 23. (See Cicero, *De Orat.* ii. 86; Quintil., *Inst. Orat.* xi. 2. § 11.)
SIMPLE, *to search for simples, botanize*, 109. 13.
SIMULATION, *dissembling, hypocrisy*, 209. 21.
SINAI, SINAH, (LAW OF,) 150. 24; 166. 29.
SINCERE PRUDENCE, *genuine*, 147. antep.; 161. 15.
SINEWY OPPOSITE, *a vigorous adversary*, 230. 8.
SING THE SAME SONG, *to repeat over and over again*, 190. 24. (See Note.)
SINGLE HEARTS, *single-minded persons*, 220. 18; SINGLE LAPSES, *mere, simple, simplices* in Lat. Transl., 16. 14.
SINGLY, *solely*, 148. 11; 162. 12.
SINGULAR verb with plural nominative, 14. 24 (see Note); 17. 17 (see Note); 21. 28; 34. 21 (see Note); 67. 21 (see Note); 80. 24 (see Note); 98. 22 (see Note); 107. 28; 235. 14. So Jer. Taylor (vol. v. p. 421, ed. Eden), "When *there is* two or three antecedents and subjects spoken of," &c.
SINGULAR PARTS (A MAN OF), *of more than average ability*, 37. 1; [illegible] LAREST PIECE, *most singular*, [illegible] 41. 14.
SINGULARITIES, [illegible] *things*, 222. 6; A SINGULARITY, *an opinion peculiar to oneself*, 16. 17.

SINISTER ENDS, 8. 15; KIND OF CHARITY, *bad, corrupt*, 94. 20.
SINISTROUS UNTO GOOD, *left-handed, awkward, indisposed*, opposed to *ambidexterous*, 221. 4.
SINISTROUSLY, *unfairly, to the disadvantage of others*, 152. 12: 168. 29.
SIREN, used for *a tempter*, 174. 2.
SIX THOUSAND YEARS, 72. 27 (see Note); 190. 6 (see Note); 230. 15.
SIXTIETH PART OF TIME, 222. 2. (See Note, and *Notes and Queries*, Jan. 1881.)
SKELETON, either what is now called a *skeleton*, or a *mummy*, for the word was used in both senses in the seventeenth century, 62. 1; 71. 11, 133. pen. (See Trench's *Select Glossary*, and comp. ANATOMY.)
SLASH (HACK AND), *to dispute and squabble*, 98. 27.
SLEEP, 118. 20, &c.; 131. ult. (see Note); OUR SLEEPS, plur. used for sing., 117. 13, 17; SLEEP NO MORE, 217, ult., perhaps quoting *Macbeth*. Act ii. Sc. 2; SLEEP LIKE REGULUS, *a broken and disturbed sleep*, 214. 1. (See Note.)
SLOUGH OF FIE H (TO CAST THIS), *to cast off our mortal bodies, as a serpent its skin*, 63. ult.
SMALL OF THE LEGS, 134. 19.
SMART FLAMES, *fierce, violent*, 136. 10. (Comp. SMARTLY BURNT, *Hydriot*, ch. 3, p. 25, l. 7, ed Bohn.) SMARTLY ACCEPTABLE, *highly, very much*, 185. antep.
SMATTERING, *imperfect knowledge*, 64. 3.
SMELLS WELL (A DEAD ENEMY), 212. 28, in allusion to the saying of the Emperor Vitellius on visiting a field of battle. "Optime olere occisum hostem, et melius civem." (Sueton. *Vita Vitell.* c. 10.)
SNAILS, eaten by the French, 91. 18.
SNARLING, in allusion to *Cynicism*, 143. 22.
SO AS, *so that*, 29. 7. (See As.)
SO FAR . . . AS = *so far . . . that*, 235. 8.
SOCIETY OF THAT HAND, *co-operation*, 115. 16.
SOCRATES, his patience, 151. 24; 168. 8; only knew that he knew nothing 109. 18; his *Demon* alluded to, 180. 1 see Note); cause of his death, 45. 28 (see Note): manner of his death, 200. 3. (See Note.)
SODOM, destruction of, 35. 14; 192. 4. (See *Works*, vol iv., pp. xv., 221, ed. Wilkin.)
SOFT DEATH, *easy, gentle*, 130. 25.
SOL, *the Sun*, to be prayed to in good dreams, 139. 13.
SOLARY NATURE OF GOLD, *solar*; in the language of alchemy, *gold* corresponded to the *sun*, 79. 22.
SOLECISM, *impropriety in language*, 20. 18; *impropriety* generally, 174. 19.
SOLEMNESS OF OATHS, *solemnity*, 220. 12.
SOLEMNITY, *annual ceremony*, 85. 30.
SOLLICITOUS, *interested about*, 61. 19; *careful*, 182. 16; opposed to *Sollicitudinous*.
SOLLICITOUSLY, *eagerly, carefully*, 213. 16: 230. 6.
SOLLICITUDINOUS, *full of anxiety*, 182. 17; opposed to *Sollicitous*.
SOLOMON, quoted, 123. 18; his wisdom mentioned or alluded to, 22 pen.: 26. 14: 42. 19: 92. 29: 110. 6: 221 20: 223. 20; his OLD MAN, 146. 7; question as to his final salvation, 88. 18, 26.
SOLON, quoted, 309. 11.

SOLSTICE (SUPERNATURAL) OF THE SUN IN THE DAYS OF JOSHUA, *standing still*, 49. 5 (see STATION); used specially for the *summer solstice*, 52. antep.
SOLUTO (IN), *in a state of expansion and separation*, opposed to *in coagulato*, 194. 5.
SOLYMAN, THE TURKISH EMPEROR, 200. 14. (See Note.)
SOME TIME. *sometimes*, 198. 19.
SOPHISMS, *false arguments*, 41. 24.
SORCERIES, INCANTATIONS AND SPELLS, 51. 8.
SORDIDEST, *most sordid*, 97. 19.
SORITES (in Logic). *a series of elliptic syllogisms*, 33. 24.
SORTILEGIES, *divination by drawing lots*. 32. 2.
SOUL (TO SPEAK MY), *my inmost thoughts*, 82. 23.
SOVEREIGNTY (UNDER THE), *in subjection to*, 151. 20.
SOWER (*sour*), *to spoil*, 150. ult.: 166. 18.
SOWERLY (*sourly*), *harshly, painfully*, 192. 1.
SPAN (A) LONG, 146. 12; applied to *human life* (Ps. xxxix. 6, Prayer-book Version).
SPANIARDS, mentioned, 31. 4: 92. 4; their haughty (*superbe*) character, 99. pen.
SPARTA, the marriage of weak and unhealthy persons forbidden at, 141. 15. (See Plutarch. *Vita Lycurgi*, cc. 14, 15.)
SPECIFICAL (*specific*, *that which makes a thing of the species of which it is*, 54. 22: 79. 11; SPECIFICAL DIFFERENCE, 54. 18.
SPECKLED FACE OF HONESTY, *spotted, blemished*. 192. 16.
SPECULATE, *to ponder on*, 120. 21: 210. 2; (used also in *Pseud. Epist.* iv. 1. p. 382, l. 9. ed. Bohn).
SPELLS, *magical charms*, 51. 4: 131. 4.
SPENDS UPON A FALSE SCENT, LIKE A BAD HOUND; 98. 12, *loses itself, wastes itself*, a sporting term (?). Comp. Shaksp. *Henry IV.* ii. 4. "Coward dogs most *spend their mouths*," &c.
SPERM, *seed*, 76. 5.
SPET THEIR MALICE, *spat*, from *to spit*. 151. 26.
SPHERE, 228. 6; BEYOND THE TENTH SPHERE, 78. 1, 25, in old astronomical language (see a Note in Dean Church's Hooker, p. 122). A WHOLE SPHERE, 169. 5; MUSIC OF THE SPHERES, 111. 17. (See MUSIC.)
SPIN (TO) TIME, 230. 3, in allusion to the Fates in Greek Mythology.
SPINTRIAN RECREATIONS, *obscene, abominable*, 107. 15. (See Sueton. *Vita Tiber.* c. 43.)
SPIRITS, good and bad. 49. &c.
SPIRITUAL ESSENCE, 55. 23; SPIRITUALS, *things spiritual*. 216. 6.
SPLEEN (IT MOVES NOT MY), "minime mihi bilem movet" (Lat. Transl.), *does not provoke me*, 100. 11.
SPOILED OF, *deprived of*, 80. 2.
SPOUSE (KISS OF THE), in mystical theology. 231. 21.
SQUARE: INTO, OR WITH, *to accord with*, 11. 16: 90. 26.
STABBING (WITH), *piercing*, 152. 17: 166. 1.
STABLE APPREHENSION, *a fixed belief*. 74. ult.
STAGGER, *to shake, alarm*, 133. 24.
STAGGERINGLY EVIL, *heathenishly*, 180. 22.
STAIR OF CREATURES, 53. 21; called THE LADDER AND SCALE OF CREATURES, 49. pen. (See Note.)

STAND FOR, *to be worth*, 67. 12; TO STAND IN DIAMETER, 9. 1: 81. 6 (see DIAMETER); STAND MAGNETICALLY, *firmly, steadily*, 149. antep.: 165. 27.
STANDING COURT, *fixed, permanent*, 173. 15.
STARS (MY GOOD), *my good fortune*, 30. 6; ORDERED BY STARS, 177. 1.
STARTS, *sudden fits, commencements*, 197. 10.
STATE, *to settle, regulate*, 207. 13.
STATION (SUPERNATURAL) OF THE SUN, *standing still* at the command of Joshua, 27. 17. (See SOLSTICE.)
STATISTS, *statesmen, politicians*, 122. 7.
STATUA, *statue*, 107. 14. The Latin form of the word shows that it had not been completely naturalized in English (Comp. PANOPLIA). Dr. Edw. Browne speaks of *statuas* (vol. iii. p. 405. l. 25: 411. 32, 33, ed. Bohn).
TO MAKE ORATIONS UNTO STATUES, 266. 24 (see DIOGENES).
STATUTE MADNESS, *defined by statute*, 72. 26.
STEAL INTO OUR HEARTS, *to suggest*, 61. 17.
STENOGRAPHY, *shorthand*, 22, 11: 204. 25. Sir T. B. is perhaps the earliest writer who uses the word.
STICK, *to scruple, hesitate*, 148. 30: 163. 27.
STILE, *style, appellation*, 7. 10; TO STILE, 55. 14.
STINT AND PERIOD, *a limit*, 42. 7.
STOICKS, and their doctrines mentioned, 30. 12: 36. 9: 69. 9: 70. 21. 85. 16: 109. pen: 131. 10: 144. 24; THE NOBLE STOICK, viz. *Seneca*, 109. 18.
STONE, *the disease arising from a stone in the bladder*, 85. 19: 141. 1.
STOOP, *to alight from the wing* (metaph.), 19. 21.
STORY, *history*, 45. 20: 99. 19: 112. 11.
STRABO'S CLOAK, 87. 2. (See Note.)
STRATAGEM (AN HONEST). 121. 13.
STRENGTH OF THEIR FATES, *vast part of their fortunes*, 195. 19.
*STRIFT, *striving*, 130. 16 (see Note): 199. 9.
STRIVED, *strove*, perf. of *strive*, 35. 27.
STROAK OF THEMSELVES, *when they themselves are smitten*, 197. 4.
STURDY DOUBTS, *obstinate, stubborn*, 35. 22.
STYGIAN OATHS, *by the river Styx*, which not even the gods dare break, 218. 17: 220. 9.
SUAREZ (Francis), the Jesuit theologian, mentioned, 25. ult.
SUB-DIVISIONS, *minor divisions*, 84. 14.
SUBLUNARY, *beneath the moon, earthly*; AFFAIRS, 57. 13: 59. 21: CAUSES, 80. 7.
SUBORDINATE, *to subject*, 57. 9.
SUB-REFORMISTS, reformers of a *reformed* church, such as that of England, 87. 25.
*SUBSISTING, *subsistence*, 65. 11. (See COUNTERFEIT.)
SUBSTANTIALLY, *really, truly*, 143. 12: 153. 5: 170. 26.
SUBTERRANEOUS IDOL, *dug from below the surface of the earth*, viz., *gold*, 120. 23.
SUCCESSIVE, *successively*, 38. 26.
SUCCESSLESS, *unsuccessful*, 154. 17: 170, 21.
SUCH . . . WHICH = *such . . . as*, 129. 10.
SUCK DIVINITY, *to imbibe a knowledge of God*, 27. 24.
SUGGESTING US UNTO MISCHIEF, *prompting, seducing*, 61. 15.

SUICIDE, *self-destruction*, unlawful, 69. 12.
SULLEN VICISSITUDES, *gloomy, sorrowful*, 217. penult.
SULPHUR (VITAL), 68. 4. (See VITAL.)
SUMMUM BONUM of Aristotle, 123. 22. (See Note.)
SUN (ONE MIMBLE), 119. 22.
SUNDRY AND DIVIDED OPERATIONS, *separate, several*, 25. 21.
SUPERANNUATED, *obsolete, out of date*, 170. 15; SUPERANNUATED FROM SIN, *disqualified by age*, 66. 26.
SUPERBE (French), *haughty*, character attributed to the Spaniard, 67. pen
SUPERROGATE, *to do more than is strictly required*, 120. 5: 212. 17.
SUPER-HERESIES, *heresies in heresies*, 16. 32.
SUPERLATIVE HECE, *best, most excellent*, 23. 25: 41. 15.
SUPERSTRUCTIONS (VIRTUOUS), *virtuous actions built on generous foundations*, 166. 1.
SUPINITY, *supineness, indolence*, 181. pen. The word occurs in *Pseud. Epid.* i. 8, sub fin.
SUPPOSED ABILITIES (MEN OF MOST), *admitted, undeniable*, 38. 29.
SUPPUTATION, *computation*, 33. 20.
SUPREME, *utmost*, 212. penult.
SURD GENERATION, *deaf*, 206. 26.
SURREPTITIOUSLY PURCHASED, *fraudulently*, 4. 6.
SURROUND THE GLOBE OF THE EARTH, *to travel round*, 182. 11.
SUSPENDED KNOWLEDGE, *delayed for a time*, 214. 24.
SUSPENSION (IN) UNTO, (perhaps) *depending on*, 225. 22.
SUSPENSORY ASSERTIONS, *hesitating, undecided*, 188. 20.
SWART TINCTURES, *black*, 206. 11.
SWEAT AND VEXATION, 110. 19; TO SWEAT, *to find it difficult*, 220. 19.
SWORD'S JOINT (TO STAND IN), *to be engaged in a deadly contest*, 9. 2.
SWOUN OF REASON, *suspension*, 49. 1.
*SYEN = *scion, slip or cutting of a plant*, 274. 23.
SYLLOGISM, *an argument stated in strict logical form*, 17. 29.
SYMMETRIES OF LOOK, *proportion, harmony*, 194. 1.
SYMPATHETICAL INSINUATIONS, 127. ult.
SYMPATHIES (SECRET) OF THINGS, *one of the Paracelsian fancies*, 34. ult.
SYMPATHIZE, *to have no antipathy*, 91. 10, 11.
SYNOD HELD FROM ALL ETERNITY, 89. ult.

TABID (ROOTS, *prone to consumption, phthisical*, 141. 2.
TABIDLY INCLINED, *phthisically*, 129. 26.
TABLES (A GAME AT), *backgammon*, 32. 2. THE TWELVE TABLES (of the Romans), 221. 16; THE TWO TABLES (of Moses), 152. 19: 163. 3: 221. 16.
TACITURNITY (VIRTUE OF), 219. 17.
TACITUS in his *Annals* falls upon a verse, 112. 10. (See Note.)
TACKS AND VEERINGS, *turning of ships at sea*, 148. 6: 162. 3.
TAIL OF THE SNAKE, 133. 18. (See Note.)
TALE BEARERS, 121. 27.
TASTES OF THEIR OWN, *acute thoughts*, &c. 11.
TAUGHT, used for *unmannerly, or peevishness*, 150. 23: 166. 28.
TARTARETUS PETRUS), 38. ult. (See Note.)

TAURUS, the Bull, one of the signs of the Zodiac, 206. 30.
TEETH OF TIME, *destroying power*, 42. 9; TO DOUBLE OR TWICE TELL OVER HIS TEETH, 136. 8. (See Note.)
TELLUS, *the Earth*, to be prayed to in bad dreams, 139. 15.
TEMPER, *temperament, constitution*, 59. 25 : 65. pen. : 67. antep. : 79. 27 : 107. 9, 13 : 112. 7 : 162. 27 : 175. 9 : 178. 25 : 220. 29 ; CONFIDENT TEMPERS, abstract for concrete, 193. 11. (See Note on p. 8. l. 29.)
TEMPERAMENTAL INCLINATIONS, *constitutional*, 223. 4.
TEMPERATE SUFFOCATION, 199. 28, applied to death by *drowning*.
TEMPORALLY, *for a time only, temporarily*, 303. 22.
TENACITY OF PREJUDICE, *obstinacy*, 189, 23.
TENENT, *tenet*, 40. 7.
TENSES (NO DISTINCTION OF), *whether past, present, or future*, 21. 1.
TENTH SPHEAR (BEYOND THE), in old astronomical language, 78. 1, 25. (See a Note in Dean Church's Hooker, p. 122.)
TERRESTRIAL SUN, viz. *gold*, 149. 3 : 165. 11.
TERTULLIAN quoted, 28. 4. (See Note.)
TEST OF THE RIVER, 141. 18. (See Note.)
TESTAMENT, *will*, 65. 22.
TESTER (THE LAST), *the last sixpence*, an old French coin, 291. 11.
TETRICK PHILOSOPHERS, *sour, morose*, 176. 27 : used also in the "Fragment on Mummies," vol. iv. p. 276. l. 31. ed. Wilkin.
TEXTUARY, *a person to be appealed to, an authority*, 79. 10 : 221. 18.
THAT, *that which, what*, 23. 3 : 35. 21 : 60. 2 : 70. 15 : 101. 20 : 120. 25 : 123. 20.
THEE, for *thou*, 119. 10.
THEMISTOCLES, slew a soldier in his sleep, 118. 25 (see Note); his death, 199. ult. (See Note.)
THEN = *than*, 82. pen. : 97. antep.
THENAR OR MUSCLE OF THE THUMB (*θέναρ*), 134. 16.
THEOLOGY (MYSTICAL), 231. 22.
THEOREMS OF REASON, *acknowledged truths*, 34. 14 : 203. 21.
*THEORICAL, *not practical, speculative*; BENEFICENCY, 142. pen. ; MISTAKES, 169. 29.
THEORY, *speculation*, opposed to practice, 102, 8 : 120. 16.
THESE PAIR, for *this pair*, 33. ult.
THETAS (NATURAL), *sentences of death*, 173. 17. (See Note.)
THEY, omitted (?), 113. 15, 23.
THOROUGH (TO LOOK), *through*, 216. 27.
THREAD, *course*; OF DAYS, 67. 16 ; OF LIFE, 68. 21 ; OF TIME, 222. 29.
THREE-HUNDRED AND SIXTY, the number of the degrees in the circumference of a circle, 116. 7.
THROAT-PIT, *a depression in the throat*, 134. 18.
THROUGHLY, *thoroughly*, 15. 3 : 32. 16 : 55. 7.
THUNDER (HE WHO COUNTERFEITED), 203. 4. (See Note.)
TIBER, the river, mentioned, 181. 15. (See Note.)
TIBERIUS, the Roman Emperor, confounded (?) with *Nero*, 167. 14. (See Note.)
TIGRIS, the river, mentioned, 187. 9.
TIMELY (adv.), *in good time*, 303. 15.
TIMON, used for a *misanthrope*, 14. 25.

TIMOROUS ASSERTIONS, *timid*, 188. 20.
TINCTURE OF REASON, *tinge, small quantity*, 59. 18; *tint, colour* (metaph.), 48. 17: 149. antep: 165. 27; *taints, stains,* BLACK AND VITIOUS, 191. 7; SWART, 206. 11.
TITLE OR PLEA, *right to property*, 38. 5.
TIVOLI, used for *a healthy spot*, 129. 16. (See Note.)
TOAD, not ugly, 28. 29 (see Note); TOAD STOOLS, eaten by the French, 91. 13.
TOPOGRAPHY OF CITIES, *description of particular places*, 108. pen. (See CHOROGRAPHY.)
TOWER OF OBLIVION, 153. 1: 168. 16. (See Note.)
TOWER AND PLUME HIMSELF, *soar aloft and pride himself*, 198. 20; TOWERING VICES, 303. 21.
TRACT OF YEARS, *course, length*. (Ref. lost.)
TRADUCE, *to calumniate*, 237. 1.
TRADUCTION, *propagation, derivation from one of the same kind*, 59. 2: 122. 30; SICK TRADUCTIONS, *transmitted diseases*, 141. 7.
TRAGICAL STATE, 197. 10.
TRAJECTION, *emission*, 101. 11 (see Note): used also in *Pseud. Epid.*, vii. 10. p. 238. l. 11. ed. Bohn.
TRANQUILLITIES [plur. for sing.] *tranquillity*, 211. 22.
TRANSANIMATION, *transmigration of the soul, metempsychosis*, 224. 24; used also in *Pseud. Epid.* near the end.
TRANSCEND, *to go beyond, surpass*, 96. 15: 115. 20; TO TRANSCEND NATURE, *to produce effects above nature*, 47. 14.
TRANSFORMATION INTO BEASTS, *change of shape*, 50. 14: 215. 11; in Mystical Theology, 231. 20.
TRANSLATE, *to transfer, transport*, 81. 8: 102. 29.
TRANSMIGRATION, *metamorphosis, transformation*, 60. ult.: 64. 10; TRANSMIGRATION OF THE SOULS OF MEN INTO BEASTS, *metempsychosis of Pythagoras*, 60. antep.
TRANSMUTATION OF THOSE VISIBLE ELEMENTS, *transubstantiation*, 46. pen.
•TRANSPECIATE, *to transform, change into another species*, 50. 16.
TRANSPLACE, *to transpose*, 181. 1.
TRAVERSE AND PASS OVER, *to pass over*, apparently in the sense of *forgive*, 83. 20.
TREASURE, *treasury*, 25. 22: 97. 24. (See Note.)
TRENCHERS, *pieces of wood used for plates*, 60. 28.
TRENT (COUNCIL OF), not to be entirely condemned, 11. 30.
TRINITY (the Holy), 17. ult.: 21. 21; TRINITY OF SOULS, 21. 27, 29. (See Note.)
TRIPLE CONTINENT, viz. *Europe, Asia*, and *Africa*, 39. 27.
TRISAGION (THE), TRISAGIUM, or *Tersanctus*, the cherubic or seraphic hymn beginning "Holy, Holy, Holy," which fell as the preface in the Eucharistic service, 152. 30: 169. 14.
TRISMEGISTUS (HERMES), quoted, 187. 27; HIS CIRCLE, 203. 14. (See Note.)
TRITE ROAD, *well-worn*, 176. 4.
TRIUMPH, opposed to an *ovation*, 153. ult.: 162. 15 (see OVATION). *heavenly* opposed to *earthly*, 174. ult.
TRIUMVIRATE IN THE SOUL, *the triple government of affection, faith and reason*, 34. 7.

TRIVIAL ACTIONS, *trifling, insignificant* (Lat. Transl. *viles*), 36. 6; TRIVIAL AND VULGAR WAY, *common*, 111. 1. (Lat. Transl. *trivialis.*) (See Trench's *Select Glossary.*)
TROPE OF RHETORICK, *figurative expression*, 55. antep.
TROPICAL EXPRESSIONS, *figurative*, 5. 8.
TROPICK, *the point where the sun turns back*; LET VICIOUS WAYS HAVE THEIR TROPICKS AND DEFLEXIONS, *i.e.* do not persist in a vicious course, but turn aside and turn back, 180. 7; UNDER THE TROPICK, *i.e.* exposed to the greatest heat, 52, 24.
TRUCE (UPON A REASONABLE), i.e. *if he have time for reflexion* (Lat. Transl., *modo spatium deliberandi detur*), 13. 26.
TUBES, perhaps in the sense of *telescopes*; INTELLECTUAL TUBES, *optical instruments for the mind*, 216. 1. (Comp. INWARD OPTICKS, 216. 26.)
TUNABLE DISPOSITION, *in harmony with another*, 114. 4.
TURKS, mentioned, 8. 1: 36. 20: 41. 20; TURKISH EMPIRE, 44. 9; TURKISH EMPEROR, 200. 13. (See Note.)
TUTELARY AND GUARDIAN ANGELS, 40. ult.: 53. 18, &c.
TWELFTH PART OF MAN, 110. 28; alluding perhaps, in a loose way, to the *twelfth* rib (more strictly to the twelfth rib *of one side*) of Adam, out of which Eve was formed (*Gen.* ii. 21), whence he calls "woman the rib and crooked piece of man." In *Pseud. Epid.* vii. 2, Sir T. B. mentions the opinion "that she was made out of the ribs of *both* sides," in accordance with the words, "bone of my *bones*" (*Gen.* ii. 23). Another allusion has been suggested in *Notes and Queries* (vol. i. for 1881), viz., the astrological distribution of the parts of the human body in relation to the signs of the Zodiac, one of which presided over the reproductive organs.
TYCHO AND PRIMARY GENERATOR, Adam so called; a deity connected with Priapus, the *generator, producer*, ὁ τεκτων, 179. 13.
TYPOGRAPHERS (TRADE AND MYSTERY OF), 43. 4.

UBI, used as a subs. for *habitation*, quasi *ubi habitat*; HIS OWN UBI, 81. 22; THAT PROPER UBI OF SPIRITS, 64. 2; (comp. *the ubi of spirits*, in "Fragment on Mummies," vol. iv. p. 273. l. pen., ed. Wilkin); THE NEARER UBI OF REASON, 59. 29. (See Note.)
UBIQUITARY ESSENCE OF GOD, *everywhere present*, 57. 1.
ULMUS (M. A.), his *Physiol. Barbæ Humanæ*, referred to, 134. antep.
ULTION (SOFT AND MELTING), *revenge*, 213. 19. In reference to *Prov.* xxv. 22.
UNACCESSIBLE = *inaccessible*, 76. 15.
UNBEING (BEINGS YET), *not yet existing*, 226, 29.
UNCERTAINTY (ROAD OF), in the *Pinax* of Cebes, 147. 26; UNCERTAINTIES, 175. 28.
UNCHARITABLE LOGICK, *wanting in charity*, 99. 27.
UNCHARITY, *want of charity*, 88. 3.
UNCOMELY ASPERITIES, *unsightly*, 195. 4.
UNDECIDABLE CURIOSITY, *incapable of being decided*, 132. 12.
UNDELIGHTFUL, *without delight*, 223. 17.
UNDER, used adjectively; as UNDER-HEADS, *persons of inferior capacity*, 86. 9.
*UNDERLIVING THEMSELVES, *living without the higher faculties being exercised*, 175. 14.

UNDERMINE THE EDIFICE OF MY FAITH, 35. 27.
UNDERSTANDINGS, abstract used for concrete. (See Note on p. 3 l. 29); WISEST UNDERSTANDINGS, *men of the wisest intellect*, 73. ult.: BORROWED UNDERSTANDINGS, *minds full of borrowed thoughts*, 97. 14.
UNDERVALUE, *to rate too low*, 226. 14.
*UNDERWEENING OF LIFE, *undervaluing*, 226. 14.
UNDETERMINED CONTROVERSIE, *unsettled*, 58. 31.
UNEXERTED, *not yet called into action*, 175. ult.
UNEXISTENT, *not existing*, 214. 25.
UNHEARD-OF STARS, *not yet discovered*, 107. 16.
UNHINGE, *to disturb, confuse*, 17. 23.
*UNIMAGINED, *as yet unthought of*, 17. 19.
*UNITERABLE LIFE, *that cannot be lived over again*, 224. 20.
UNLIMITABLE, *illimitable, without bounds*, 78. 23.
*UNLIVED, *deducted from our life, annulled*, 146. 9.
UNMAN NOT THYSELF, *lose not the dignity of a human being*, 215. 10
UNNATURALS, *unnatural proceedings*, 220. 27.
*UNNECESSITY, *absence of necessity*, 134. 9.
UNPARALLELED WORLD, *without parallel, exceptional*, 202. 11.
UNREADY TO PART WITH, 142. 12.
UNRECLAIMED REASON, *undisciplined* (a term in falconry), 19. 20.
UNREMARKABLE (IT IS NOT), *it is worthy of remark*, 41. 29
UNSATIABLE WISHES, *insatiable, not to be satisfied*, 77. 25.
UNSEPARABLE, *inseparable*, 200. 30.
UNSTABLE BELIEF, *wanting in stability*, 43. 23.
UNTHINKING HEADS, *thoughtless*, 200. 19.
UNTHOUGHT OF OCCURRENCES, *unexpected*, 30. 29.
UNTOUCHT PART (COMMON AND), *not reached, not affected*, 122. 2.
UNTRACTIBLE TEMPER, *intractable*, 46. 10.
UNTWINE THAT LINE, *to untwist*, 24. 20.
UNWARY UNDERSTANDING, *unguarded, susceptible of impressions*, 7. 14.
UNWELCOME BEASTS, applied to *beasts of prey*, 39. 25.
URN AND ASHES OF THE VATICAN, *the combustion of the Library*, 42. 17: URN OF THE PRÆTOR, 220. 3. (See Note.)
USE UPON USE IN FOLLY, a law term used here for *reduplication, repetition*, 149. 25: 165. 7.
USURY (Pious), applied to *alms giving*, 164. 23.
UTINAM (A MELANCHOLY), *a wish with expression of regret* (Lat., used as a subs.), 42. 29; used in *Pseud. Epid.*, i. 10 p. 77. ed. Bohn.

VACUITY, *emptiness, vacuum*, 78. 5, 25: VACUITY FROM CARES, *exemption*, 140. 11.
VAGABOND AND COUNTERFEIT EGYPTIANS, *the Gypsies*, 95. 25.
VARIOUS VEINS, *curled and crooked*, 208 pen.
VATICAN, the Papal Palace at Rome, used especially for the *Library*, 42. 17.
VEERINGS (CROSS TACKS AND), *turning of ships at sea*, 148. 6: 162. 3.
VEGETATION, *existence without sensation*, &c. 27
VEGETIUS, his "Mulomedicina," referred to, 188. 20.
VEIN (ROYAL), the *vena cephalica* in the arm, one of the veins commonly chosen for blood-letting, 188. 13.

VENERABLE, *time-honoured*, 48. 29; VENERABLE WAY, *reverential*, 74. 29.
VENERIES, *venereal desires*, 50. 24.
VENICE, mentioned, 12. 10; 85. 28; 129. antep.
VENNY = *venew*, *assault* (in fencing), 86. 7.
VENTILATION (GENTLE) OF THE SPIRIT OF GOD (metaph.), *fanning*, *influence*, 52. 22.
VENUS (the planet), mentioned, 206. pen.
VENUS'S MOLES, 195. 6.
VERINGS. (See VEERINGS.)
VERITY, *truth*, 85. 8; VERITIES, 84. 17.
VERTICAL POINTS, *highest*, 31. 18.
VESPILLOES (Lat.), *corpse-bearers*, 62. 2.
VICINITY, *nearness*, 197. 18.
VICISSITUDE (BLESSED) OF THE NEXT (WORLD), *change*, 314. 17; REVOLUTION AND VICISSITUDE, caused by "the swing of the wheel," 31. 14; SULLEN VICISSITUDES, caused by "the wheel of things," 217. pen.; TO ACT OVER SUCH VICISSITUDES, *regular changes*, 227. 29; 315. 1.
VICTORIUS (ANGELUS), his *Medic. Consult.*, quoted, 130. 29.
VIENNA, a residence unfit for cholical persons, 129. 29.
VILLAIN, *wicked wretch*, 36. 16; 120. 29; VILLANY, 70. 5.
VINDICATIVE, *revengeful*, 213. 7.
VIRBIUS, (quasi *bis vir*,) the surname of Hippolytus, who was restored to life (Ovid, *Metam.* xv. 545). VIRBIUSES, *persons who have revived after being supposed to be dead*, 296. 36.
VIRGIL, quoted, 64. ult.
VIRGIL (POLYDORE), his *Hist. Anglic.*, quoted, 137. 13.
VIRGILIUS, Bp. of Saltzburg, 45. 30. (See Note.)
VIRTUE OF THE SUN, *force*, *power*, 52. 14.
VISAGE (MORTAL), *face presaging death*, 134. 22.
VISIBLE HANDS OF GOD, applied to *second causes*, 33. ult.
VISITATION OF GOD, *scrutiny*, 29. 1.
VISIVE ORGANS, *visual*, 216. 2.
VITAL SULPHUR, a Paracelsian term designating a supposed substance intimately connected with life and longevity, 68. 4. (Comp. RADICAL BALSAM, RADICAL HUMOUR.)
VITIOSITY, *vitiousness*, 67. 21; VITIOSITIES, *forms of vice*, 107. 11.
VITRIFICATION, OR A REDUCTION OF A BODY INTO GLASS, 80. 9.
VIVACIOUS ABOMINATIONS, *long-lived*, 201. ult.
VIZARD, *a mask*, 49. 21; 220. 26; VIZARD VICES, *masqued*, 192. 24.
VOICE OF THE WORLD, *what the world says*, 101. 30.
VOLÉE (À LA), OR AT RANDOM, *without purpose*, 95. 16.
VOLUPIA, the goddess of sensual pleasure, 185. 6.
VOTES OF HELL (Lat. *votum*), *wishes*, 105. 30.
VOUCHSAFE (subs.) *vouchsafement*, *condescending to grant*, 234. 20.
VULCAN, 180. 17; HIS ART, as an armourer, 174. 30; used for *a person walking slowly and with difficulty*, opposed to Achilles, 221. 6.
VULGAR WAY, *suited to the mass of mankind*, 72. 17.

WAIL, *wailing and gnashing of teeth*, 224. 26.
WAKED SENSES, *awake*, 116. 29.
WAKING subs.), *awakening*, 118. 20.

WALLS OF FLESH, 60. 14; WALLS OF MAN, 58. 21; *the human body.*
WANE (IN THE), *in process of decay*, 230. 1.
WANTED (THERE HAD NOT) ENOUGH WHO, *persons would have been found who*, 297. 6.
WARD, *guard* (in fencing), TO LIE AT CLOSE WARD AGAINST, *to be defended against*, 86. 6.
WARTS (NOT ONLY MOLES, BUT), *blemishes*, 186. pen.
WARY OF, 296. 19; WARY IN, 133. 23; *cautious of, indisposed to.*
WASHES (VIRTUOUS), *cleansings*, 206. 14.
WAXEN CONSCIENCE, apt "to take the impression of each single peccadillo," *too sensitive*, 106. 28.
WEB OF SIN, *entanglement*, 86. 8.
WEEDS OF THE BRAIN, *wild thoughts*, 59. 11.
WELL-INTENDED ENDEAVOURS, 112. 20.
WELL-RESOLVED CHRISTIAN, *whose faith is firmly established*, 62. 7.
WELL-TEMPERED, *well disposed*; MINDS, 191. 25; TIMES, 228. 30.
WELL-WEIGHED EXPECTATIONS, *well-founded*, 296. 24.
WELL-WISHES, *good wishes*, 121. 4.
WHEEL, used in allusion to "Fortune's wheel" and the vicissitudes of human affairs, as the WHEEL OF THINGS, 217. pen.; THAT WHEEL MOVED BY THE HAND OF GOD, 31. 15;—used also in allusion to the Ptolemaic astronomy and the revolutions of the heavenly bodies, as THE GREAT WHEEL OF THE CHURCH, 13. ult.; THE WHEEL OF SUCH INCLINATIONS, 175. 11.
WHEEL (verb), *to turn*, 93. 17.
WHICH, used for *who*, 77. 9.; omitted (?), 309. 12.
WHINE, *to complain*, 314. 12.
WHISPERINGLY CALUMNIATE, *cunningly, timidly*, 309. 7.
WHISPERINGS, *intimations*, 127. pen.: WHISPERING PLACES, 214. 20.
WHORE OF BABYLON, name applied to the Church of Rome, but not by Sir T. B., 12. 20.
WILDERNESS OF FORMS, *countless shapes* (?), *distinguished from chaos*, 75. ult.
WINDOWS OF TIME, openings through which one can see the histories of byegone times, 202. 5.
WINGED THOUGHTS, *furnished with wings, far-reaching*, 203. 18.
WINGS (FLY WITHOUT), 178. 26; "sine pennis volare" (Plautus, *Pæn.* iv. 2. 49; *Asin.* i. 1. 80). The French have the same expression, "vouloir voler sans ailes," *to attempt impossibilities.*
WINGY, *soaring as if with wings*; THOSE WINGY MYSTERIES IN DIVINITY, 17. 22; WINGY NATURE (of the soul), 53. 7.
WITCHCRAFT, WITCHES, 49, 50 (see Note on 50. 1). In one of the "Extracts" (vol. iv. p. 392, ed. Wilkin), Sir T. B. queries "whether possession be not often mistaken for witchcraft, and many thought to be bewitched which are indeed possessed?"
WITHAL, *besides*, the first word in a clause, 96. 4.
WITHOUT, *outside*, 57. 17.
WITS O'WORK (TO SET HIS), *to plan, endeavour*, 188. 1.
WITTILY WICKED, *ingeniously*, 199. 7.
WITTY PAINS, *ingenious*, 133. 22.
WOMB OF OUR MOTHER, called "that other world, the truest microcosm," 63. 14, 20. (See also 133. 12.)

WONDER (BEYOND), *almost miraculous*, 43. 10.
WORLD, duration of the, 68. 19: 72. 27 (see Note): 190. 6: 230. 15: end of, 132. pen.; WORLD OF THE WOMB, 63. 14, 20: 133. 12; A HOSPITAL, 115. 25.
WORM OUT, *to drive out gradually*, 49. 29.
WORSER HABITS, *worse*, 66. 29: 191. ult.
WRENCHES IN LIFE, *hardships*, 30. 18.
WRIT (verb), *wrote*, 42. 4.

YET (BEING NOT) WITHOUT LIFE, perhaps *so soon, even then*. 63. 24.
YVRONGNE (old French for IVROGNE), *drunken*, character of the German, 99. pen.

ZEALS, used for *zealous men*, abstract for concrete (see Note on p. 8, l. 29): INSOLENT ZEALS, 90 7; WISER ZEALS, 10. 23. So "noble zeals," *Pseud. Epid.* vii. 19. § 4, p. 287, l. 23, ed. Bohn; "over-forward zeals," Jer. Taylor, *Holy Dying*, iv. 3, § 2.
ZENITH, in astronomy, the point in the celestial sphere immediately over our heads; hence to ARISE TO THEIR ZENITH, *to reach the height of prosperity*, 31. 17.
ZENO, the Stoic philosopher, 69. 8: 221. 14: ZENO'S KING, 153. 22: 171. 11, alluding to the saying of the Stoics, that the wise man was a king.
ZODIACAL SIGNS, *the twelve signs of the Zodiac*, 228. 9.
*ZOILISM, *a hypercritical disposition*, from the carping critic, Zoilus, 186. 26.
ZOROASTER, the Persian lawgiver, mentioned, 42. 3.

The following words and references are to be added:—

ASSUEFACTION, Sir T. B.'s *Works*, vol. ii. p. 279, l. 7, ed. Bohn.
COLLATERAL LAPSES, 187. 19.
COMPAGE, *Works*, ii. 214. l. penult.
CONTENT, 103. 18: 218. 29.
CONTRARILY, 130 21.
DEATH'S HEADS, *skulls*, 210. 18, pen.
DOG-STAR, 207. 15.
ESSENCE, 77. 24.
EXEMPLAR, 179. 8.
EXTENUATE, 130. 26.
FACULTY, 48. 17.
FONT (*baptismal*), 7. 11.
HOLD UP WITH, 146. 6.
LAY AUDITORS, 236. 7.
LEGION, 81. 17.
PERSIST, *to stand*, *Works*, ii. 279, 16.
PHALARIS HIS BULL, *Works*, ii. 281, 28.
PIECE, 4. 6.
SIN (MAN OF), 12. 19.
SOBER ACTIONS, 142. 19: DEPARTURE, 142. 22: SENSES, 142. 25.

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